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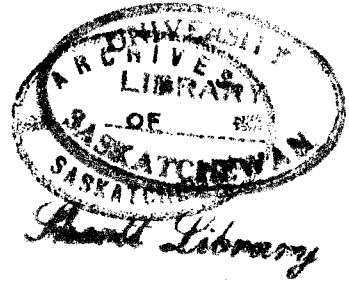
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By Rev. Father Superior
St. Michael's School
Date October 5, 1950



St. Michael's School

Duck Lake

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Die 2 Aprilis.
† REGINALD DUPRAT, O.P.
Episcopus Principis Alberti

DEDICATED
TO
MY INDIAN FRIENDS



THE AUTHOR

OCT 18 1950

JULES LE CHEVALLIER, O. M. I.
*Provincial Archivist
of the Oblate Fathers
of Alberta and Saskatchewan*

St. Michael's School

AT

Duck Lake

Trials and Progress of an Indian School
Over half a century
(1894 - 1944)



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Preface

A period of 50 years is a remarkable epoch in the life of an institution. How many of our Indian schools did not reach this important mile-stone? May I mention St. Boniface, Dunbow, Red Deer, Battleford, to name but a few? Others after a few years of apparent prosperity vegetated and declined; still others ardently desired, solemnly promised, long awaited, never materialized.

St. Michael's School, on the contrary, has always progressed. From modest beginnings it has gone bravely onward, scaling the heights of success and honor. The past is a guarantee of the future; it will maintain, we trust, its tradition, and remain on the summits.

On the occasion of this jubilee, we raise our voice in praise, firstly to Almighty God, the Author of all good "cui honor, laus gloria"; to St. Michael, the Archangel, for his most powerful protection, to the Department of Indian Affairs for their ever ready co-operation and generous grants. We wish also to express our admiration for all those, great or humble, who have contributed in any way, during this half century to the success of St. Michael's, and who have guided the frail bark of 1894 to the haven of joy and triumph of to-day.

On the frontispiece of the jubilee year-book, we will see inscribed in golden characters beside the name of Mgr. Vital-Justin Grandin, O.M.I. who prepared the way, Mgr. Albert Pascal, O.M.I. who realized the plans of his predecessor, their Excellencies Mgr. Joseph-Henri Prud'homme and Mgr. Reginald Duprat, who encouraged and sponsored the school by their continued interest, the name of Father Melasippe-Joseph Paquette the valiant pioneer who placed the foundation of St. Michael's on a solid basis, despite the apathy of a population still steeped in "heathen darkness".

Reading on, you will see the name of the saintly Father Ovide Charlebois, O.M.I. who instilled piety in the hearts, order in business matters; the kind Father Delmas who transformed the school into a home, that all love, and that the absent regret; the zealous and active Father George-Marie Latour who in a few brief years has rejuvenated the school and provided it with conveniences adapted to modern times and necessities.

But it would be the height of ingratitude not to mention the precious auxiliaries who have made this progress possible.

To the Faithful Companions of Jesus who during nine years after foundation devoted all their energies to the arduous task of transforming the pagan soul of the child to a thing of light and beauty, by tearing away the rough wrapper as it were the chrysalis, to them we express our profound thanks, our sincere admiration.

Our gratitude extends also to the Sisters of the Presentation of Mary who during the past forty-one years have labored with such unrelenting zeal in the Master's vineyard that we might surmise their chosen motto to be: "Ever onward".

On the occasion of this jubilee, "we who reap in joy, what others have sown in tears" we, I say, feel it our bounden duty to recall a heroic past, lest it might be too soon forgotten.





CHAPTER 1

The Negotiations

In July 1890, Mgr. Grandin, Bishop of Saint Albert, made a personal visit to Ottawa with the direct objective of pleading the cause of Indian schools for the Catholics of his vast diocese, and of claiming his share of the funds allocated by the Government for school purposes.

This time, his proceedings seconded by influent persons, did not remain vain or ineffective. The 5th of September he received a letter from the Honorable M. Edgar Dewdney, General Superintendent of Indian Affairs, announcing the redress of certain grievances. I cite textually: "I will also recommend to my colleagues the advisability of establishing in Your Lordship's diocese an industrial-school, and from my knowledge of the country, I would suggest one point which you mention. viz: Duck Lake as being a central and convenient locality for the site, especially as the railway has recently been completed to that point".

The division of the diocese of Saint Albert, and the creation of the Vicariate of Saskatchewan, the following year, suspended for a time the necessary negotiations to obtain a prompt execution of the promises made by the Minister.

The new Vicar Apostolic, Bishop Pascal consecrated in France, arrived in Prince Albert the 6th of October, 1891. One of his first preoccupations was to recall to the Superintendent of Indian Affairs the promise he had made to Mgr. Grandin. The 18th of January he received the following answer: "The question had not been forgotten and in order to carry out this promise, Mr. Hayther Reed had placed a small sum in the main estimate this year to make a start, but things fit better to begin as a boarding school."

What! A mere boarding-school! Was the Government giving



The founder
Mgr. ALBERT PASCAL, O. M. I.
Bishop of Prince Albert

us the slip? The Bishop answered: "What we want and request is an industrial-school in due form such as exists in St. Boniface or High River. A simple boarding-school would be in no way satisfy our views or our actual needs."

In his answer received in March 5th Mr. Reed expressed regrets that nothing more could be done presently. He said moreover: "Even this, I am not yet sure whether we shall be able to accomplish or not."

In September the Bishop was notified that the sum of \$2000 had been granted to permit him to begin the construction of his boarding-school. He could not hide his deception, and in his letter of thanks to the Government he wrote: "This is the first step, but what can be done with such a small amount? I do not consider it prudent to begin a construction of this kind, with its dependencies, however humble they may be, till other funds are available."

New difficulties arose concerning the location. As it always happens whenever a railway is built, all the vacant lands were quickly in the hands of prospective settlers or greedy speculators. The Indian Agent who had been commissioned to land-mark a suitable half section found nothing quite to the point. The surveyor, Mr. Fenton, brought to his attention, section 16, in township 44 of the second range. The most suitable, in fact, it appeared of all the free lands. Information taken by the Bishop revealed that on this section there was no wood, no hay, no water in summer, and the sand banks were numerous. He advised giving up the idea of building in Duck Lake, and suggested as preferable, a site seven miles north west of Prince Albert, near the bridge that spans Sheil River. On October 8th Mr. Dewdney wrote a sympathetic letter, in these terms: "As to the smallness of the grant made in aid of the building, I can assure you I would have been glad had it been possible for the Government to have made a more liberal grant. However I shall take care to note your Lordship's representations and see what can be done in the direction of meeting your wishes when next year's estimates come up for consideration. I shall endeavour to see whether some exchange of land can be arranged, and reserve made which will be more desirable than the one selected."

In February, Bishop Pascal, left Prince Albert for France to assist at a General Chapter of his Congregation, the Oblates of Mary Immaculate. In Ottawa he met Rev. Father Lacombe and together they interviewed Government Officials to discuss with them the all important question which at the time was uppermost in their minds. Nothing definite was concluded at this time.

The 30th of November, from Aix-en-Provence he wrote a letter to the Department of Indian Affairs requesting that the

site for the school be not finally decided before his return fixed for the **near future**.

In January 1894, a rumour spread like wild-fire through Duck Lake that the new school would be built near Lake Muskeg, and that the spot had been precisely defined. The most influent member of Duck Lake settlement hastened to inform the Government in these terms: "Muskeg Lake is an out-of-way place where only ranching is carried on and the site chosen is not fit for agricultural purposes; consequently the Indian children could not have the advantage of instruction in farming. Being at a great distance of a railway, the transport of supplies and travelling backwards and forwards would increase the running expenses of the school more particularly having to cross the North Saskatchewan which at times of the year is impracticable. On the other hand, at Duck Lake the land is good agricultural land; good water is found there and the school, being near the railway station, could be carried on at a much less expense."

Ottawa promised to take into consideration these remarks before choosing the location for the new school.

In the meantime Mgr. Pascal was returning to his beloved mission. He set sail from Havre on Jan. 20, 1894, and was in Ottawa in mid-February. There he met the Deputy-Minister of Indian Affairs and was finally able to discuss personally the all important question awaiting settlement.

The Deputy-Minister advised the Government: "His Lordship, Bishop Pascal accompanied by the Rev. Father Lacombe, called and together we endeavored to come to an understanding concerning the location of their school. The undersigned advanced reasons approved by ourself, why the site should not be changed to any district from Duck Lake, and their force was admitted by His Lordship, who agreed that the school should be built near Duck Lake requesting however that it be placed on the Roman Catholic Church property there." Thus this question was finally settled.

The 31st of May, Mr. T.P. Wadworth, on behalf of the Department of Indian Affairs, took possession of the two hundred acres ceded by the bishop.

The work of clearing, excavating and building began immediately, at a distance of three hundred yards from the Mission.

The structure was to be twenty feet wide by forty long with a wing nineteen feet by twenty-seven feet, all covered with gable roofs. The ground-floor was divided so as to make place for a kitchen, a dining-room, and two other rooms each nineteen feet square, one for the boys the other for the girls. The second storey was divided into two dormitories and a few tiny bed-rooms. The building was exceedingly small, even for twenty inmates only.

The 25th of July, the Agent announced the house would be ready for occupation on August 1st.

CHAPTER II

Achievements of Fr. Melasippe Paquette

In 1892, when the erection of an industrial-school appeared an established fact, Bishop Pascal had made a mental choice of Rev. Father Moses Blais as the most competent man to foster the new school; his experience and knowledge of Government's men and things seemed to qualify him above all for the position of principal.

Unfortunately, when the moment arrived to make a definite selection, this subject was no longer available. On March 2nd, the Bishop had ceded him to Archbishop Langevin to obtain in return, the services of Father Louis Lebreton for his Prince Albert parish.

On May 28th, at the meeting of the Bishop's advisory board, in the presence of the Very Reverend Father Louis Soullier, Superior General of the Oblates, the choice of the councillors fell on Rev. Father M. Paquette, director of the mission of Our Lady of Pontmain at Muskeg Lake, as principal of the new Indian school in Duck Lake.

Fr. Paquette returned to Muskeg Lake to initiate his successor and bid farewell to his dear Indians. This done, he directed his attention to his new field of labor. He supervised and activated the work of construction which was not progressing as rapidly as he desired. In July, accompanied by bishop Pascal he left for St. Boniface to purchase the necessary furniture. On the return journey he stopped to visit the industrial-school at Qu'Appelle Lake and under the guidance of Father Hugonard get an insight to the duties incumbent in his new office. The next step was to make the acquisition of horses, cattle and other farm stock. Soon seven geese, two ducks, thirty turkeys, a hundred chickens and a few rabbits made their home in the rectory's courtyard awaiting their transfer to the school's outbuildings in construction for them.

All the proceedings did not make the good Father forget the most important question of all, that is, the hiring of his staff and the enrolment of his pupils. Great was his sorrow not to have been able to secure the co-operation of a community of Nuns. In the meantime he had to be content with a temporary staff. Mr. and Mrs. Alex. Venne accepted the position of school-teachers. Mr. Marcellin and his wife acted as farmer and house-keeper.

He did not depend upon the ex-pupils of the closed day-schools on Okeemasis' and One Arrow's reserves, because he knew most of these had already been placed by the Agent in some industrial-schools. He returned to his former mission of Muskeg Lake for

his recruits, and he was not disappointed there. No opposition whatever from any of the parents was met with.

The 10th of August 1894 marked a memorable occasion. The first group of pupils, seven boys and ten girls arrived from the Reserves of Muskeg, Mistawasis and Sandy Lake. At first the Government authorized the admission of fourteen, then twenty, then thirty pupils at the request of the Agent. The charitable missionary, however, had not the heart to send away any child that asked admission, so he always had many for whom the Government granted no subsidy.

As the construction was not completed these children lived in tents and slept on the ground. This was nothing new to them however, and made them feel at home. When the cold weather came, the church basement gave them shelter.

The Department of Indian Affairs allotted twenty cents per day, per child. How could Father Paquette succeed with this mite in providing fuel, light, food and clothing for such a group of restless, reckless and sateless children, and in paying, besides, the well-earned salary of the persons taking care of them?

He found no other solution to the problem, than to beg for help from his friends in New York, through the medium of his benefactress Miss Mary Hughson: "My friends, readers of the Catholic News, will be glad to hear that I have opened my industrial-school. I have only thirty children in it, whereas I should have over two hundred if I could afford it. I beg the charitable persons who read this to turn their hearts and assistance to me, and to help me to save the souls of these children. I need clothing, chiefly stockings. I have never needed clothing more than now. I have placed my school under the protection of the great saint Michael and I know he will battle for the souls of my little Indians."

For several years past this zealous young lady had devoted her time and her talents to the missions confided to Father Paquette. Thanks to her generous initiative, the readers of Catholic News, throughout the whole extent of the United States had learnt of the urgent needs of the devoted missionary of Muskeg.

Wearing apparel, old and new, holy pictures, pious articles, knick-knacks of all kinds found their way to 88th Street. Miss Mary, with the help of her sister Jane and their kind mother spent hours sorting out these objects, wrapping and repacking them before sending them off for their long journey to the Far West.

Another activity of this charitable Miss Hughson was to collect, and administer with a scrupulous attention, the sums of money destined to the missions. Her ready pen kept her helpers well informed and called for new people of good-will to co-operate in this work of assisting the needy.

Would their charity now be turned to St. Michael's School? In awaiting an answer to this question, one had to resort to expedients of all kinds.

This out-door life continued for three long months, to the great prejudice of discipline, study and health. When, at last, the buildings were completed they were already too small to accommodate the personnel. Where in this house built for twenty could we find place for the staff and thirty children present, and of twenty more eager to be admitted? To refuse these prospective pupils would be to indispose the parents.



The first Principal
Rev. Father MELASIPPE PAQUETTE, O.M.I.

On this account the Bishop of Prince Albert decided to write to the Minister of the Interior on September 24th asking further grants to enlarge the school: "Why should you not establish immediately an industrial-school, such as exists in other dioceses? If you do not wish to give it this title, at least enlarge the building in such a manner as to allow us to double or even treble the number of children."

The 26th of July of the same year he triumphantly announced to Miss Mary Hughson the success of his proceedings: "I have just received from the Government \$1,900 to build an annex to the school. I will also receive \$72.00 per capita, each year, for a number of children not exceeding sixty. Thirty-two are now enrolled. I can then receive twenty-eight more. All is for the best. St. Michael has certainly taken things in hand all for the greater Glory of God."

The governmental grant permitted Fr. Paquette to build an addition of fifty feet by thirty, parallel to the first construction, on the extremity of the wing.

In one brief year the Indian School of Duck Lake had developed notably.

In the summer of 1895, four nuns, Faithful Companions of Jesus, answered the pressing appeal of kind Fr. Paquette, and arrived in Duck Lake to co-operate with him in the good functioning of the school. One devoted herself to the kitchen and the bakery, two others took over the duties of house-keepers, with the laundry and the mending, the Superior, Mother Gertrude Bund, was the first matron and teacher in the girls class-room. Father Paquette had also the good fortune to secure the help of an excellent and experienced school teacher in the person of Mr. Jones. This professor had previously taught in the Indian mission school of Fr. Legal, at Stand-Off.

When on Nov. 2nd, 1895, the Chief Inspector of Indian Reserves and Agencies visited the school, he was astonished at the work accomplished. "In May 1894, he wrote, when I was sent to determine on what spot of the one hundred acres, ceded by the Bishop, we would build, the land was a bare, uncultivated prairie. What a marvellous change in the space of eighteen months! Every where buildings have appeared as if by magic. The main building with the addition which is just completed, forms a solid structure, capable of housing seventy-five children and the complete staff. The basement contains a furnace, wood and root cellars. Other out-houses have been built: a model dairy, clean and well aired, a laundry, a carpenter's shop, a shoe-maker's shop, a wood-house for the reserve supply. Besides the buildings already mentioned there are stables for the horses and the cattle, provided with a well and a pump; the hay is stored in the loft. Near the stables there are other pent-houses

for the swine-herd and the chickens, also sheds for the wagons and farm implements. In a second storey over these there is a reserve of wheat, flour, and other provisions. All these houses, great or small are lined up in an orderly manner, carefully attended to, and uniformly painted in a pleasing shade of red. A high palisade, closing in around all gives the compound a very pleasing aspect."

It is not surprising then, that this establishment, from the very first years, attracted the attention of distinguished visitors. Among these eminent guests were Lord Aberdeen, the Governor General of Canada, Lady Ishbel Aberdeen, the Prime Minister, Sir Mackenzie Bowell, the Minister of the Interior, Daly, the Superintendent, Hayther Reed,—all of whom promised to patronize this worthy cause and favor its interests in every possible way.

Bishop Pascal deemed the time most opportune then to demand for the fifth time the title, rights and privileges of the Government's industrial-schools, which had been already promised for his establishment. Once again he met with a justified refusal: "There are now a number of industrial-schools in Manitoba and the North West Territories. Many of the pupils have been taught trades such as printing, baking, tin-smithing, tailoring, shoe-making and others which would be of no great use to them should they have to go back to their homes. The number of trade-pupils that could be turned annually would, it is feared, exceed the demand for such class of skilled labor. It is not therefore thought that it would be wise to increase the number of our industrial-schools."

This answer baffled Bishop Pascal, but did not discourage him: "We must resign ourselves; we cannot have our industrial-school this year, but it will come later." In time however, he understood that the decision of the Government was final and that it was useless to insist.

Fr. Paquette continued to improve the surroundings. One of his ardent desires had not yet materialized. Since the arrival of the Nuns especially, he wanted to build a chapel. Mother Catherine Kent in a letter to Miss Hughson wrote: "We have many privations which constitute a part of our mission life, and not the least is the want of a church where we can have the services of our holy religion performed in full. It is true, we have the great favor of daily mass and communion, but in a small room where we are literally packed together close up to the priest's feet. Instead of an altar we have a kind of counter painted brown, but no ornaments of any kind, such as crucifix or candlesticks. I am trying to move heaven and earth for the erection of a church where we can have the services carried out fully. Pray that my wishes become realities."

Father Paquette, in a letter dated October 15th., 1895, addressing himself to the same Miss Hughson wrote: "Would you kindly interest the public through the Catholic News of another project I have much at heart—the erection of a chapel, not only for our school children, but also for the Indians of the neighboring reserves. My heart aches at the thought that I have not a suitable abode to offer to my Lord and my God. "

For various reasons, three whole years elapsed before Father Duhaut, diocesan administrator, obtained permission from the Vicar General of the Oblates, to authorize the construction of this long desired church. It was Father Paquette's last achievement. This monument still serves as the actual place of worship, and will ever recall the zeal and devotedness of the first principal of St. Michael's.

At the beginning of this century, although the erection of the buildings extended over a period of six years, the solid compound was not lacking in harmony or cohesion. Yet the school building accommodation was quite insufficient on account of the ever increasing number of inmates. Two additions had been made to the central building for the boys and girls respectively. They were thirty feet long and two storeys high, so that, when everything was finished, it appeared as one long building. The out-buildings were very complete and convenient. All was arranged admirably and in perfect order. On each side of the main building there is a suitable recreation ground, and in front a large and well arranged flower and vegetable garden, greatly enhanced with rows of maple trees and lilac shrubs. All these, even the gardens, were lighted with two hundred and fifty jets of acetylene connected by over a mile of iron tubing.

A large number of horses, cattle, sheep and swine was kept on hand, and some grade cows of a good milking strain had been purchased. The poultry yard contained fowls of all kinds from the peacock to the wild goose and the guinea-fowl.

The entire premises were surrounded by a close fence nearly a mile long. Fence and buildings were painted a uniform red-brown.

Two artesian wells were bored, and consequently they were flooded with the nicest, clearest and softest water that you could wish.

At this time the enrolment neared the 100 mark. The recreations and feasts of the children were cheered up by means of a double set of musical instruments.

This little oasis in the vast and sparsely peopled country was a centre of attraction. The Governor General of Canada, Lord Minto, expressed the desire to visit it and sent a messenger to Fr. Paquette to notify him of his intentions. Such a request could not be denied. On Oct. 21, 1900, at 2 o'clock, the Governor General arrived accompanied by his staff and escorted by twenty-

four members of the Mounted Police. The reception was as solemn as possible, considering the short time of preparation. The little musicians were very proud to be permitted to exhibit their talents in presence of such distinguished personages. The Governor General's praises were profuse for everything. He was astonished to find fruit, flowers and vegetables attain such a degree of perfection despite the uncongenial climate.

Father Paquette, then at the zenith of his glory, was only too soon to drink from the chalice of adversity. The church which he had erected at the cost of \$8,000, numerous constructions urgently needed but undertaken without a Government authority, and consequently at his own charge, the upkeep of a numerous personnel, the adoption of a few half-breed children, for whom he did not receive a penny, all these heavy expenses had made a breach in his wallet that the gifts and donations of his many generous friends could not mend.

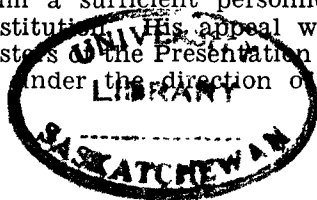
At this critical moment the Catholic News decided to discontinue all requests of assistance. The silence of the newspaper dried up the outlet of almsgiving that poor Fr. Paquette had thought inexhaustible. The sums paid by the Government were barely sufficient for the current expenses, the daily upkeep of the children and the payment of salaries.

Besides these great financial difficulties, Fr. Paquette suffered also from all kinds of vexations and contradictions. This school that was so praised by visitors, that had merited so many prizes at the local and provincial exhibitions, that had even received two gold medals from the French Government, got nothing but reproaches and mean insinuations from the official inspector of the Department in his annual report.

The Nuns, baffled to see that their efforts, their devotedness, their uncontested success in many things, were not recognized by the Government, resolved to put in other hands the task they had so courageously accepted. Though the report of 1901, was a mild corrective to that of the preceding year their Superior General maintained her decision and recalled the Sisters, despite the touching pleadings of Fr. Paquette.

All these worries and annoyances increased by his daily pre-occupations had undermined the robust health of Fr. Paquette: "This poor Father has had to put up with so much criticism and jealousy that his hair has grown gray," wrote Bishop Pascal to Father Lacombe.

The Bishop, fearing to see his dear school in jeopardy, begged the Mother General of the Sisters of the Presentation of Bourg-St-Andeol to grant him a sufficient personnel for the proper functioning of this institution. His appeal was answered. On June 30, 1903, twelve sisters of the Presentation left their Mother-House in St-Hyacinth under the direction of Sr. St. Basil for



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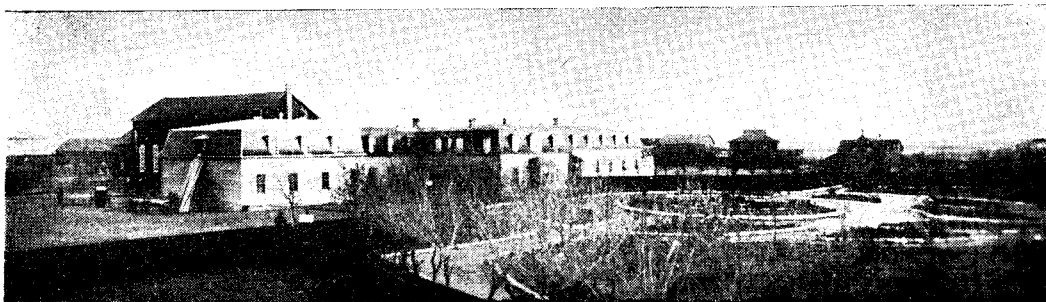
their new mission. They arrived in Duck Lake, on the evening of July 3rd. After one day of well deserved rest, they set courageously to work at the tasks assigned them. On July 6, the Faithful Companions took their final departure.

That very day Fr. Paquette wrote to Brother Guillet: "I have grand news for you; twelve Sisters of the Presentation have arrived. I am in a new world, lost in the midst of all kinds of attention and delicacies."

He was not left long to enjoy this happiness. On Sept. 3rd, he returned from Prince Albert, his face pale, wan, dejected, his breathing heavy as of a man enduring great pain. "Are you ill, Father"? the Sister Directress asks discreetly. "No, but I have important news to communicate to you: to-morrow our Bishop will arrive with an assistant for me."

The Bishop did arrive in Duck Lake the following morning: "Here is your new principal" said he, presenting Father Ovide Charlebois. "Father Paquette's health is imperilled. He needs lighter work than the direction of a school such as this. That is why we have deemed it necessary to transfer him to Lake Muskeg where he can rest."

With a true religious spirit, Fr. Paquette strove to hide his sorrow, but it was evident that he was heart-broken. The Bishop understood that a prompt departure would shorten Father's agony, so he permitted him to leave the school as soon as he deemed fit. On Sept. 6, the valiant missionary bade farewell to his beloved school and left for Muskeg.



ST. MICHAEL'S
FIRST BOARDING-SCHOOL
1903

CHAPTER III

Illness and Death of Father Paquette

We cannot bury in oblivion the builder of St. Michael's School, for though he was no longer physically present, his heart was irrevocably attached to this scene of his past labors. Each line of his correspondence proves it. On the 20th of September writing to Miss Hughson he says: "I have just visited an extensive part of my reserves, you have not the faintest idea of the miserable condition of these people, spiritually and temporally. Something must be done for all these Indians but especially for the children leaving our school of Duck Lake. The careful training given them till they reach their eighteenth year will be of no avail if they are allowed to return immediately to the hovel of their parents, and adopt their mode of living. In the last council meeting of our Vicariate it was decided that my work in Duck Lake could be left in other hands, provided I visit it occasionally. I will reside in my old Muskeg, the centre, as it were of all the Indian Missions in Saskatchewan."

A few weeks later: "I have spent some time with the Indians of Snake Plain, of Sandy Lake, and of Devil's Lake; they need my immediate attention. I must also keep an eye on the school of Duck Lake. There everything is well established and in perfect order, the one thing necessary is to see that everything runs smoothly. That is all."

We understand by these briefs quotations that his position in Muskeg was not a sinecure, and the life he had to lead on account of poverty of his people was not conducive to the rebuilding of his shattered health.

On Feb. 29, Father Charlebois and Father Pineau went to pay him a visit. They found him pale, emaciated, depressed. Fr. Paquette tried to reassure them pretexting a simple fatigue that would soon pass away. Greatly concerned about the Father's health, the visitors left him, March 2nd, under the inexperienced care of one of his former pupils.

On the 7th, news arrived at Duck Lake that the illness of Fr. Paquette had become more alarming. Father Gasté who had arrived at the school with the bishop, left immediately for Muskeg with Dr. Bourgeault. They found him in a piteous condition. Father Gasté wrote to Miss Hughson from Fr. Paquette's bedside: "Your three letters to Muskeg were duely and most gratefully received. If an answer is penned by an unknown hand it is because kind Fr. Paquette lies prostrate, suffering, from violent attacks of vomiting and diarrhea. He is somewhat better to-day,

thanks to the intelligent and assiduous care of Dr. Bourgeault, of Duck Lake, who has not left him day or night since his arrival. Though our dear patient is still extremely weak and can take very little nourishment, we have hopes that he is on the way of recovery, provided no complications set in."

Brother Lacroix was sent from Prince Albert to take care of Fr. Paquette. Accompanied by Fr. Pineau he arrived at the mission Notre-Dame de Pontmain on the evening of March 13. The 15th, Fathers Gasté and Pineau returned to Duck Lake in a frightful snow-storm. The 28th, after a second visit, Fr. Pineau finding Fr. Paquette's condition much improved, left for his post bringing with him Brother Lacroix.

The dear invalid regained his health gradually and seemed happy in the midst of his poor Indians. He never complained and endeavored to hide from his frequent visitors, the extreme poverty in which he lived. An incident betrayed his discretion. The Sisters from Duck Lake had never visited the Mission, despite Father's insistent invitations. One day he had the pleasure to welcome them, and shortly after their arrival had a frugal meal prepared for his visitors, who ate with good appetite. The kind host appeared worried, embarrassed, he feared undoubtedly that the quantity served would be insufficient, — and the larder was absolutely bare, as a subsequent visit to the kitchen proved. The departure was hastened so as to spare the poor missionary and not oblige him to acknowledge the dire privations he strove so nobly to conceal.

A life of such hardships was certainly of a nature to imperil his failing health. Bishop Pascal, realizing this, authorized him to pay a visit to his family and recuperate there. On November 5th, in the company of Fr. Pineau, who had gone for him, he arrived in Duck Lake, where he was obliged to remain in bed for three days. The 10th he took the train for Montreal, where he met his brother Wenceslas.

After a few weeks at home, he left for Central Falls, R.I. to visit his sister Celanie. The fatigue of this journey proved nearly fatal. With rest and good care, however, he rallied, but the gravity of his state could be ignored by none.

Writing to Miss Hughson shortly afterwards, on Dec. 18th, he said: "I must tell you that a couple of weeks ago, I came to the point of death. For the last four days I am much better, so well, in fact, that I was able to go upstairs to visit a very sick woman, and come down without any fatigue. If my health continues to improve, I intend to go to New York within the next two weeks."

Deceptive hopes! His strength declined gradually. Three months had elapsed and the projected visit had not taken place. The 11th of April he wrote again: "I sincerely regret that my

Doctor absolutely refuses to permit me to travel before May. I am far from well, and cough constantly."

Miss Mary Hughson had never met the Father with whom she had long corresponded, and for whom she had labored so disinterestedly during fifteen years. She decided to go to Central Falls, accompanied by her sister Jane. Many were the tears shed at this meeting. Tears of joy and gratitude on the part of the missionary, tears of pity and compassion on the part of the visitors.

The invalid, still in his fifties, appeared to them as an old man of eighty, pale and wrinkled, bent and emaciated. His sufferings were great, but he still hoped to recover and return to the scene of his labors. This was not to be. His once robust constitution had been worn out by work, worry, privations.

Three weeks after their visit, the Misses Hughson received word that the valiant missionary had been called to his reward. Fortified by the sacraments of the Church, he expired peacefully on the 8th of May, feast of the Apparition of St. Michael, the glorious archangel to whom he had confided the success of his undertakings.

The day of his funeral was dark and cloudy, with a heavy downfall of rain. At the moment of the Elevation, during the Requiem Mass, relate the assistants, a bright ray of sunshine shone on his face and wreathed his head in a nimbus of light. Then the clouds hid the sun once more and the heavy rain continued.

Rev. Fr. Campeau, Superior of the Oblate Fathers in Lowell, Mass., came for his mortal remains, to lay them to rest with his brethren in Religion, in the cemetery of the novitiate of Tewksbury.



CHAPTER IV

Father Charlebois' Achievements

After a rapid, approving glance on the work bequeathed to him by Father Paquette, Father Charlebois scrutinized the horizon, searching in the distance, the other sheep of the fold entrusted to his care. Nothing could he see but misery and desolation. On all sides paganism held an undisputed sway. The valiant apostles who had preceded him, in this portion of the Master's vineyard, had never known the elating joys of mass conversions, such as had consoled the apostolic hearts of some of his companions in the district of Keewatin.

Here, it was step by step, one by one, that souls were reclaimed. Often times it became necessary to win anew, fallen-away Christians, who had returned to their former superstitions. The block of paganism was still solid on its basis, intact, unmoved.

On an eminence, not too far distant, the new missionary might have beheld an awe-inspiring cemetery guarded by a thunder-bird dangling from a high perch. On certain graves the skulls of buffaloes were placed, as fitting offerings to the illustrious hunters 'neath the sod; on all of them, boxes filled with tobacco were laid, for what would an Indian do, in the "Happy hunting grounds", if he did not have a well-filled pipe to smoke?

At his death, Father Fourmond had made but sixty converts in the Indian Reserves of Duck Lake and Batoche. This, by no fault of his, however, for during the twenty years of his apostolate he spared neither time nor effort. On both reserves he had succeeded in building a little school, which he visited often, and where he regularly offered the holy sacrifice of the Mass. He preached, catechized, visited the sick, assisted the dying, never discouraged and disheartened by his repeated failures.

At times, he had to acknowledge sadly: "the Pagans become more and more obstinate. If I have not often the good fortune to make converts, I have, at least, the consolation of keeping the sparks of faith alive in the hearts of those already won over to our holy religion, of preparing the way others will follow to enter the true fold, thus surely, though slowly the work of "evangelizing the poor" goes on. May I ever keep in mind that it is a task of prayer and patience as well as of mercy and charity."

Four years later the population of these two reserves numbered two hundred and eighty, and only eighty-seven of these, counting the children, were Catholics. Every Sunday, after a first Mass at St. Michael's, Father Paquette would go to either one or the other of the reserves for a second Mass. Unfortunately the building, organizing, directing of the establishment left him



The second Principal
Rev. Father OVIDE CHARLEBOIS, O. M. I. (center)
and his brothers GUILLAUME and CHARLES

little time that he could consecrate to his neophytes. When Father Charlebois arrived the situation had but slightly improved.

This fact was very apparent to him when he made his first visite to the One Arrow Reserve. He was consterned. "There are here", he wrote, "but twenty adult Catholics, and the most learned of these can hardly recite "The Lord's Prayer", and the "Hail Mary". The infidels refrain from assisting at Mass. Some will not even allow their children to be baptized". The missionary took, then and there, the firm resolution to multiply his visits to this ignorant population and to instruct them diligently in our holy religion.

Even at St. Michael's he perceived that the children were in dire need of religious instruction, and consequently many pupils of 15 or 16 years of age had not yet made their First Communion. To correct this deplorable situation he requested Sr. St. Basil to take over the religious training of the older boys, while he, himself, would give daily lessons to the little ones in their mother-tongue. Once or twice a week he instructed all the pupils in their own language, the Cree.

All means were taken to try to instill piety in the hearts of his children such as the Apostleship of prayer and the Communion of Reparation on the First Fridays of the month. He organized the Sodality of the Blessed Virgin and many other confraternities and favored as much as possible, the pious pilgrimage of Our Lady of Lourdes at St-Laurent. Devotion was also fostered by the splendor of the religious ceremonies that he took pleasure in displaying, to edify his children and their parents, in the beautiful church where Bishop Pascal often came to officiate solemnly. On December 21, 1904, the children had, for the first time, the privilege of assisting at an ordination. Archbishop Adelard Langevin of St. Boniface, in presence of a numerous clergy, ordained to the holy priesthood, Rev. Father Arthur Lajeunesse. The new priest sang his first High Mass at Mid-night, on the beautiful feast of Christmas.

Father Charlebois' main preoccupation, as we have seen, was the spiritual concern of the souls confided to his care, this however did not make him lose sight of the temporal interests of his establishment. In presence of the financial situation of St. Michael's the new principal was bewildered but not discouraged.

On the 10th of February, 1904, Commissioner Laird, after having congratulated him in the fine appearance of his institution, drew his attention to the deficit in the budget of the preceding year: "I would infer that with such a strain on your finances, it will be very hard to keep both ends together. I therefore find that your staff is too large and that some are

overpaid. I hardly think that you require the services of both a farmer and a gardener especially in winter time; but, granting that both are required, I must say that the farmer has too much of a salary. The above is more in the way of suggestion than otherwise, and of course, when no claim is made to the Department to make the deficit good, there is no call for any interference."

The principal had no further need to be encouraged in this economic program, it was the course of conduct he had ever followed. He began by curtailing all expenses not strictly necessary, and reduced his staff to a minimum, choosing in preference members of his Congregation, to replace the secular help hitherto engaged. Father Charlebois had his own allotted share of work, becoming gardener in the summer, and caretaker of the boilers during the winter.

Through persevering efforts he succeeded in obtaining from the Government a refund of the considerable sums of money paid out by Father Paquette for the installation of an acetylene plant undertaken without authority.

In 1905, Rev. Fr. Auguste Lecorre arrived in Duck Lake. Through his ready pen he did much to help the school, by winning for it many and generous benefactors. He even made a special visit to the United States soliciting and obtaining abundant alms. Thus gradually an equilibrium in the financial situation of the school was attained.

In 1907, thanks to a subvention from the Government, Brother Welsh built an annex of forty-five feet to the house. This permitted him to give the boys a dormitory eighty feet long, and a recreation hall measuring about sixty feet. This construction, begun on the 30th of September, was completed during the winter. The following year, a second Government grant furnished the means to put in a better heating plant, and a new system of ventilation.

At about this time another preoccupation haunted the mind of zealous Fr. Charlebois. The future welfare of the children who were leaving St. Michael's in ever increasing numbers. His day-dream was to withdraw this young generation, thoroughly Christian, from the baneful influence of the reserve where indolence, vice and paganism were still rampant.

His plan would have been to group them in a colony, on a reserve set aside for this purpose. With this intention in view, he wrote to the Department asking for the reserve of Stony Knoll situated on the right bank of the Saskatchewan about fifteen miles from Carlton's ford. This reserve, measuring thirty square miles had been surveyed in 1887 for a group of Stonies lead by Chief Young Chippewayan, but it had never been

occupied. A colony established at this spot would be near enough to St. Michael's to be efficiently supervised, and sufficiently distant from the other reserves, not to suffer from the influence and contact of their elders.

The 4th of March 1909, Father Charlebois received a letter from the Secretary of the Department, congratulating him on this clever initiative: "It has always been a matter of surprise to me that the Church and State would take Indian children from the reserves, educate and train them without making any provision for starting them to earn their own livelihood. The mistake that has been made is now, I think, apparent to every one interested in this work. I am pleased to say that steps are being taken to rectify it. I hope before long to see a colony similar to the one at File Hill installed in your vicinity. You speak of an occupied reserve between Petaquakey and Duck Lake. But I fear this is not available, it being reverted to the Department of the Interior in 1897. There is, however, ample land at Mistawasis Reserve, subdivided into small farms, so that it is especially adapted for the purpose." The remoteness of the place and the vicinity of non-Catholic Reserves made this offer quite unappealing to Fr. Charlebois.

Desiring nevertheless to have some binding link that would entertain and strengthen the friendship of all the former pupils of the Catholic boarding and industrial schools he lay the foundation of "St. Joseph's Association". Funds were to be raised by self-contributions and collections. The members were to be admitted under three conditions, viz: to belong to the Catholic religion, to fulfill their Christian duties and to abstain from intoxicating liquors. The center board of this association was to be established at St. Michael's School.

On September 7th, Fr. Charlebois acquainted the Government of still another plan of his: "May the principal be allowed to give leave to his pupils, either boys or girls to hire out among good families before they are discharged? If the Department would approve of this I think that our boys and girls would learn better the proper management of a private house in a more practical manner than in school where everything is done on a wide scale. By this means also the transition from school life to their own liberty would be more gradually effected and therefore better results might ensue."

The 8th of November an answer from the Secretary arrived: "I beg to say that the Department trusts that, under your care and guidance, this experiment will prove eminently satisfactory, and, if so, steps will be taken to extend the system to other localities." Consequently, a few days later, two older girls were placed as servants in two of the best families of Duck Lake.

For the boys, he had other plans. Knowing, by experience, that once they had left school they spent four or five years in vain pleasures and uttermost idleness, not even thinking of building a home, he conceived a grand idea which he made known to the Government, in a letter dated May 6, 1910: "I would like to have the boys prepare their homes while they are yet in school. Instead of sending them on service as the girls, I would have them work for themselves in their respective reserves, where I will choose a piece of land for them. I would also have them put up a house and prepare everything for a home. I see a fourfold advantage in this plan. (1) Being under my control, they would be managed as I like; (2) being pleased to get a chance of going out of school, they would be encouraged to work better; (3) this will prepare slowly the transition of school to their complete freedom; (4) they would be ready sooner after their discharge to marry one of the girls who are waiting as house maids for the moment to go to their own home."

All these plans to better the condition of the boys and girls at the completion of their school-days appear as the last will and testament of a devoted father about to bid farewell to his beloved children. Father Charlebois foresaw, or rather knew, that he would soon leave St. Michael's.

The 18th of September 1906, when the Religious Vicariate of Saskatchewan was annexed to that of Alberta under the sole direction of Rev. Fr. Henri Grandin, Fr. Ovide Charlebois was appointed one of the provincial councillors. His eighteen years of missionary work in the Cumberland district, seemed to have wonderfully prepared him to become interpret and advocate of the valiant apostles laboring in the remote parts of the Province. Fr. Grandin's expectations were realized. He found in him a wise and prudent guide in whom he could place all his confidence.

These missionaries of the Far North in such remote places where means of communication were most difficult requested imperatively the formation of an Apostolic Vicariate of their own. Fr. Grandin understood the necessity of such a proceeding and approved their insistence. He realized that otherwise he could not do justice to the varied obligations of his charge.

Time was pressing. The district of Keewatin was rapidly progressing. A railroad was being built as far as Hudson Bay. On Nov. 20th, Fr. Charlebois was sent to visit the village of Etiamami (now Hudson Bay Junction), the spot where the new railroad branched off towards The Pas. On his return he insisted on the necessity of building there a chapel and a hospital in favor of the thousands of lumbermen and railway laborers sta-

tioned there. This location he remarked, would also be most useful as a service-center for the Missions and would be an ideal place to stock the goods of the future Vicariate.

Shortly after his return from this first trip up North, he undertook a second one, on January 7th, this time going as far as the Pas, the presumed seat of the future Vicariate. The object of this voyage was to sell a portion of land, the actual property of the Mission, also to purchase ten lots located on the site of a city-to-be, in view of establishing there a mission center. The Indian Agent was interviewed and a few days later sent in the following answer: "The Chief and his councillors have met to examine your proposition. They agreed that, as the property had virtually passed out of their hands in those of the Government, they consider this proposition one for the Government to decide." Going through Ottawa, Bishop Pascal concluded the deal with Mr. Pedley from the Department of Indian Affairs.

While Fr. Charlebois was traveling in the North country, Fr. Grandin was most active in another domain. He sent to the Superior General a lengthy statement based on the data furnished by Fr. Charlebois and the other missionaries. Fearing, however, that this cause might linger were it not sponsored by the Canadian Episcopate, on the 14th of January, accompanied by the provincial of Manitoba, he visited Archbishop Langevin and left with him written informations on the extent and limits of the proposed Vicariate and a few reasons why he considered its erection imperative. The Archbishop promised to do his utmost in favor of this new Vicariate which would be conducive to the greater good of all concerned.

On May 13th, a telegram summoned Fr. Charlebois to St. Boniface. He left immediately not knowing why he was called, nor who had sent for him. Most certainly, it was in the interests of the new Vicariate. The bishops had begun to send their petitions to the Holy See, as well as the lists of their threefold choice for the head of the new Vicariate. Did Fr. Charlebois know something about himself? He never told.

A whole year elapsed and no apparent progress had been made. The Fathers in the North were disappointed. "Do not lose courage", wrote Fr. Grandin to one of them, on May 2, 1909. "Despite my apparent failure, I am convinced that in less than eighteen months my hopes and yours will be realized. The request for the division of the Vicariate has been already presented to the Propaganda and we may perhaps get a decision long before the end of my eighteen months."

In June, when everything seemed to be progressing favorably a thunderbolt came from a clear sky. Fr. Grandin was notified that Fr. Charlebois perfectly cognizant of the preference shown to him by the bishops, was positively determined not to accept

his nomination, if nomination there should be. On June 15th, Fr. Grandin took pen in hand and in his finest style wrote to Fr. Charlebois: "You certainly foresee, dear Father, that you are the man of my choice, as well as that of all the bishops of the Province, for the charge of Vicar Apostolic in the North. Do you not consider that our unanimity is the manifestation of God's will? Most certainly the Congregation cannot force you to accept the dignity of the episcopacy, and in refusing it, you are strictly speaking, in your rights; but that is not the question. You, as much as myself, desire the erection of this new Vicariate because you understand its vital importance. Through our incessant pleas and the concourse of providential circumstances, our desires are at the point of being fulfilled, at a moment when we had given up hope. I cannot believe that you, out of self-pity, will refuse to accept your nomination and thereby imperil the cause."

Fr. Charlebois was adamant. "I am sending you Fr. Grandin's letter", he wrote to his brother, Fr. Guillaume. "It is an eloquent appeal, as you will see for yourself. However, it has not convinced me, but to be truthful, I am not at ease; no, I am rather quite perplexed, much worried."

As soon as Archbishop Langevin heard of it, he wrote to Father Grandin in a rethor's laconic style: "Is he afraid of Calvary?" In transmitting these words Fr. Grandin added: "Dear Fr. Charlebois, you must then bow your head and bend your shoulders to accept the yoke if imposed upon you. The divine Master will be there to help you carry the burden."

Fr. Grandin came to Duck Lake on Dec. 22, to consult Fr. Charlebois as to whom he would advise as his successor. Fr. Gabillon was proposed, and as this choice was ratified by Bishop Pascal, he was called to the school immediately. Fr. Grandin, in a letter dated Jan. 2, 1910, advised Fr. Charlebois to give his methods and ways of procedure with the staff and employees, to Fr. Gabillon adding by way of consolation: "If you escape the mitre you could make use of Father Gabillon for the visit of the Indian missions and thus lighten your task considerably."

As time passed away without bringing any change, Fr. Grandin, generally so patient, was becoming frankly nervous. The 10th of April, he made known his apprehensions to Bishop Pascal: "If the head of the new Vicariate is not appointed this spring, it means another year lost. The titular should be even now planning his pastoral visit, preparing for himself some kind of a residence, and establishing a school district before this part of the country is annexed to Manitoba."

The Vicariate of Keewatin was, at last, officially erected on July 12th, 1910. Father Grandin wrote to Bishop Langevin inquiring: "Would it be very indiscreet to ask if we may hope to have a Vicar Apostolic appointed soon? The Fathers in the

North seem to think I am wilfully deceiving them."

At last, on August 24th, a letter from Bishop Langevin announced the appointment of Fr. Charlebois. "Will I pronounce my "Fiat" or follow my conscience and say "I cannot"? he exclaimed. He pronounced his "Fiat".

Father Grandin who had not received the grand news till the 26th, wrote immediately: "The lot is cast. You will be Vicar Apostolic of Keewatin, a bishop. I easily understand your fears and emotions, for one would have to be senseless to accept calmly and eagerly such a charge. However, you must make your sacrifice generously and go bravely forward. He who has destined you to this important position will be your strength and mainstay."

News of his nomination reached the school on Aug. 30th. Fr. Charlebois remained there but one single day after his appointment was known. He accepted the congratulations of teachers and pupils, bade farewell to all, and on September 1st, left for Ottawa.

The papal bulls arrived at the Bishop's Palace in Prince Albert on September 25th. They were dated August 8th. Bishop Pascal forwarded them immediately to Archbishop Langevin, his Metropolitan, and sent a telegram to Ottawa to announce their arrival.

As the nomination was now official and duly recognized, Bishop Pascal wrote to the Department of Indian Affairs to notify them of Father Charlebois' resignation as Principal of St. Michael's School, and of the choice of Fr. Victorin Prosper Gabillon as his successor. The Secretary, Mr. McLean answered on October 5th accepting the nomination: "The Department, while pleased to learn of the appointment of Fr. Charlebois as bishop, regrets his removal from the principalship of the school where he has attained a large measure of success. It is hoped that the standard of the school will be maintained and with this object in view I have to ask Your Lordship to be good enough to impress upon the new principal the necessity of devoting his best energies to the work, so that future reports on the institution will show continued advancement."

The 10th of October, Fr. Gabillon was officially instated in office as principal by Bishop Pascal himself, who came purposely to the school for this occasion.

The consecration of His Lordship Ovide Charlebois, Bishop of Berenice and first Vicar-Apostolic of Keewatin, took place, on Nov. 30th, Feast of St. Andrew, in his native parish of L'Assomption. The Consecrator was Mgr. Langevin, assisted by Bishop Archambeault of Nicolet, and Bishop Bernard of St. Hyacinth.

Despite the solemnity of the feast and the great affluence of prelates and dignitaries, the new bishop was not unmindful of his former provincial, Fr. Grandin who, on that very day, was celebrating the thirty-fifth anniversary of his ordination. In a speech full of affectionate gratitude he offered his congratulations to the "kind Father who on so many occasions had given him proofs of esteem and appreciation. To be sincere," he added candidly, "I have a little grudge against his bragging about being instrumental in my nomination to the episcopate."

Bishop Charlebois spent the winter in the province of Quebec. After his return to the West his first visit was to Bishop Pascal in Prince Albert, then to his beloved St. Michael's School where an enthusiastic reception awaited him. The grace of his consecration had restored his former gaiety though it had not in the least, altered his wonderful simplicity. On the morrow he sang a Pontifical High Mass in the midst of a numerous clergy and a great affluence of faithful.

After a few days of peaceful rest in this congenial atmosphere, he returned to Prince Albert on Feb. 27th at 5 o'clock in the evening.



ST. MICHAEL'S CHURCH (1900)

CHAPTER V

The Interregnum of Father Gabillon

"Will he succeed?" exclaimed Bishop Pascal when he was notified of Fr. Gabillon's appointment as principal of St. Michael's. Most assuredly the situation was difficult, the position far from enticing.

Before returning to France, Father Lecorre had sent a circular letter to his many benefactors throughout the United States, inviting them to transfer their charities from the school in Duck Lake to other assigned interests. On the other hand it was only natural to expect that the friends and correspondents of Bishop Charlebois would send their alms to the Vicar Apostolic of Keewatin, for there also, he would need large sums of money for the indispensable necessities of a foundation.

Many other dark clouds ever-shadowed the horizon. In 1910, while Father Charlebois was still in charge, alarming news was whispered from ear to ear, in the town and its vicinity. There was question of building a day-school on the Reserve of Duck Lake. At first Fr. Charlebois tried to persuade himself that the news was not grounded. Several persons said it was. The Indian Agent, when questioned, answered evasively, but did not deny it. To clear matters up definitively, Fr. Charlebois wrote to Ottawa, on February 10, 1910. An answer dated April 22 gave the following information: "In reply I beg to say that the Department is advised that these Indians wish to establish a day-school, but no direct application has yet been made. In this connection, I beg to state that in the treaty made with them, the following clause appears: "And further, Her Majesty agrees to maintain schools for instruction in such reserves made, as to Her Government in Canada may seem advisable, whenever the Indians of the reserve desire it." From the above stipulation you will see that obligation exists to maintain schools in reserves where deemed advisable."

Bishop Pascal, noticing this unfriendly attitude towards St. Michael's School, wrote himself to the Department of Indian Affairs requesting them to deal with this situation. A month later, the bishop received this answer: "Your letter of the 28th of May dealing with the establishment of a day-school in the Duck Lake Agency, has been received and given careful attention. A petition has been received from the Indians of Beardy's and Okemasis' Reserves asking the establishment of a school. This whole matter requires the most careful consideration and I have to inform you that the Superintendent of Education intends

to visit the locality during the present season and to examine carefully into the facts of the case."

In fact, on August 9, 1910, Mr. Duncan C. Scott came to Duck Lake. He inspected the school minutely, taking a courteous interest in every detail. He openly expressed his satisfaction and promised to further the interests of the establishment.

Such was the situation of the school when it was put in Fr. Gabillon's hands. It was far from encouraging. Should the Indians of Batoche, Lake Muskeg and the other adjacent reserves take a fancy to imitate the example of their neighbors of Beady's and had "His Majesty's Government deemed it advisable", St. Michael's School would soon have no reason to exist.

The Government, invited the bishops or their proxies to meet in Ottawa on Nov. 8, 1910 to study attentively some new regulations relating to the schools.

In a letter dated October 29th, Father Grandin, who could not go, suggested that Fr. Gabillon would be sent to represent Mgr Pascal in the Capital, and, he added, "I trust Bishop Pascal will appoint you as his delegate. Bishop Charlebois, representative of Bishop Legal, will be there."

Father Grandin's wishes were realized. Father Gabillon left for Ottawa on Nov. 2. "I hope", wrote at this time Bishop Pascal, "that our Delegates will uphold the cause of our school in Duck Lake. The Agent there is doing underhand work against us, and continues to promise a day-school to the Indians, this explains why the parents refuse to send their children to us. I was pleased to know that Fr. Husson is replacing Fr. Gabillon till Fr. Auclair arrives."

Fr. Gabillon's first letter to Fr. Grandin giving the result of his interviews with the Minister of the Interior and the Superintendent of Education arrived on Nov. 15th. As the questions dealt with were of the highest importance, Fr. Grandin communicated with Bishop Pascal: "We are in presence of a very momentous problem calling for a prompt solution. I understand that either the diocese or the Congregation of the Oblates will be requested to become the proprietors and land-owners of the school in Duck Lake. They will in future be responsible for all constructions and for the upkeep of the buildings already erected. The repairs alone must amount to fourteen or fifteen thousand dollars. The purpose of this letter is to ask if you would consider taking over the school financially, becoming the rightful proprietor and accepting all the responsibilities attached to full ownership. If Your Lordship cannot or will not purchase the school, we will decide, undoubtedly, to do so ourselves, with the understanding, however, that Your Lordship will leave us perfectly free

to manage and administer the temporal affairs of this establishment."

Six days later, Fr. Grandin dispatched the following answer to Fr. Gabillon in Ottawa: "In a letter here before me, Bishop Pascal leaves us perfect masters of St. Michael's School, and we may consider ourselves free to purchase the land on which it stands with all its dependencies.

The important consequences of these negotiations called for deep reflection. The 17th of January, 1911, Fr. Grandin received from the Department the legal papers to be signed: "I beg to enclose herewith duplicate agreement between His Majesty the King and "Les Pères Oblats de Marie Immaculée des Territoires du Nord-Ouest", for the future maintenance and management of the Duck Lake Boarding School which has been duly executed by the Deputy Superintendent of Indian Affairs."

On March 11, Fr. Grandin announced that he was ready to sign and seal the deed as soon as he was advised of the proceedings to follow, however, before taking the final step, he requested further information concerning the day-school question:

"Before going to your office, I had a talk with Mr. F. Oliver. I drew his attention to the fact that the Indians around the boarding-school have made a demand on the Department to establish day-schools on their reserves as well as Batoche's and other reserves. I told the Minister that if these schools were opened, it would be useless to try to maintain the boarding-school as the Indians would prefer to send their children to the day-school than to the boarding-school. The Honorable gentleman answered me that he, no more than myself, wanted day-schools on the above reserves. Yet, last week I heard at Duck Lake that the agent was keeping the Indians under the impression that they would or could get day-schools if they wanted them and, as an immediate result of such a conduct, the Indians refuse to send their children to our boarding-school when we have not at present the full number. Before undertaking the improvements on our school at Duck Lake, I shall wait your answer about the day schools, and your promise to give instructions to your agents that they should tell the Indians that the boarding-school is sufficient for their needs. Otherwise it would be useless to incur such heavy expenses with the perspective that in a few years our school would be closed for lack of pupils."

The Secretary of the Department answered as follows to the above letter: "It is understood that the Department will not open a day-school on Beardy's Reserve. As this Reserve is close to the boarding-school, it is thought that the Indians

should take advantage of the educational facilities offered by that school, and the Agent will be so informed. A like decision cannot at present be given in the case of One Arrow's Reserve. With reference to other reserves, it is not proposed to refuse the establishment of day-schools, if the Indians should at any time desire them, or if it is thought advisable to grant the request."

One point had been settled, but how many others were in the balance. In presence of this trying situation Fr. Grandin deemed it advisable to appoint a new principal of strong and energetic mind, of determined character, able to carry on the struggle till final success be achieved.

At the next meeting of the Council of the Oblates, on May 3rd. Father Henri Delmas was appointed to take charge of the school and the mission of Duck Lake. That very day Fr. Grandin made known this nomination to the Bishop of Prince Albert and solicited his approbation: "Would Your Lordship be opposed to the nomination of Fr. Delmas as principal of St. Michael's? His commanding appearance and his great strength will certainly overawe the children, even the oldest. I am confident that he will make an excellent principal. He is also in position to take good care of the reserves."

The 16th of May, Bishop Pascal in a letter to Fr. Grandin said: "I fully approve the choice made of Fr. Delmas for St. Michael's. He is certainly the man of the hour. Fr. Gabillon has his faults and his qualities as we all have ours, but I fear that he would not be able to resist the rising fanaticism and the hypocritical underhand dealing of the Agent and of the Indians.

Fr. Gabillon keenly felt his departure from Duck Lake, and expressed the desire not to return to Alberta. He made known his fears to Bishop Pascal and begged of him to plead his cause. An answer from Fr. Grandin came without delay: "As far as Father Gabillon is concerned I do not think he should remain as principal of the school, for I notice the discipline is weakening since he is in charge. I am convinced that Fr. Gabillon is too weak to manage the older children and that they make the best of this situation. Under Bishop Charlebois no one would have dared to resist his authority and I am convinced that with Fr. Delmas none will be even tempted to do so. It would perhaps be wise to have Fr. Gabillon remain on in the school and take charge of the Indians in the surrounding districts. It is definitively decided though, Fr. Delmas will be principal."

Fr. Delmas arrived on July 1st, 1911, at the School, but it was not till September that Fr. Grandin wrote to Mr. Duncan Scott to have the nomination of the new principal officially accepted and approved by the Government.

CHAPTER VI

The Administration of Fr. Delmas

Father Delmas was now principal of St. Michael's. The critical state of affairs began at once to look better. A year later, the arrival of the new Agent, Mr. C. Pant. Schmidt, achieved to restore calm and order. Together the missionary and the newly appointed agent worked by mutual consent, for the greater good of the School and the Reserves confided to their care.

Fr. Delmas arrived at the beginning of a new order of things. In 1911, when Mr. Frank Oliver was Minister of the Interior and Superintendent of Indian Affairs, the Oblates, in response to a request of the Canadian Government, became purchasers of the land, buildings, cattle and farm implements of St. Michael's. They were consequently the sole and lawful owners of this establishment. Before they would be granted the rights and privileges of a "First Class School", however, the Government exacted three improvements: the piping of running and drinking water through the house, a good sewer system, and isolation quarters for contagious diseases. At the cost of about twenty thousand dollars, Father Delmas satisfied their exigencies. They were his first undertakings as Principal of St. Michael's. Unfortunately these expensive ameliorations did not convert the old school into a new one, and St. Michael's showed evident signs of age and decline; a new frill does not make a new bonnet and good wine thrives not in old bottles.

Father Delmas wrote: "The construction of our school dates back to 1894. According to the customs of the times it was built of wood, with no foundation whatever. You can easily imagine in what state it is presently. When I tell you that it is actually falling to pieces, you must take me verbatim. Through the cracks in the floor you can get a glimpse of the rooms beneath. We almost expect, at any moment, to crash down into the cellar. All visitors are astonished to find the buildings in such an irreparable state of ruin. Even officers of the Government wonder why we are not given a more modern establishment." An inspector did not hesitate to write: "The present building is absolutely inadequate. It may have been all right in the past and served its purpose, but the danger of fire, in my estimation, should be sufficient for condemning it."

Three times, within short intervals, flames threatened destruction. The Principal was rightly alarmed. "God certainly loves you", wrote Fr. Henri Grandin, "and your school must often outwit the plans of the Evil One, since he so often attempts to destroy it."



The fourth Principal
Rev. Father HENRI DELMAS, O. M. I.

Let us hope and pray that your good angels will ever defend your cause."

However, it was not proper to tempt God. In presence of the ever increasing danger, Fr. Delmas decided to write to the Government, September 23, 1921, soliciting the construction of a modern building, fire-proof and salubrious, large enough to receive one hundred and seventy-five boarding pupils. The Oblates were willing to build at their expenses with a generous grant from the Government, as also, were they ready to cede their rights and re-sell their property to the Government, if this plan was deemed preferable in Ottawa. From the Capital City, Father Guy wrote to persuade Fr. Delmas that the second proposition was by far the better one. "Sell your property and constructions to the Government and they in future, will be responsible for all improvements and repairs. Moreover, I know as a fact, that the Government prefers lodging its own wards "at home". The question was settled. The Oblates sold their rights. The delays of administrations have become proverbial. Fr. Delmas was not a man to stand by idle, waiting for a final decision. On the contrary he displayed an extraordinary activity to hasten the happy results he anticipated.

On November 19, 1923, Father Guy was jubilant to pen the following lines to the Principal of St. Michael's: "Bishop Prud'homme's letter, and his dealings with the Ministers, in particular with Mr. Stuart, the efforts of Dr. Uhrich as well as your masterly report, have contributed to obtain the desired success. We will have a new school."

On January 4th, Fr. Delmas was on his way to Ottawa to help Mr. Orr, architect of the Department, draw up the plan for the future establishment.

On June 1st, the building contract was given to Smith Brothers & Wilson of Regina for the sum of \$126,800. The work begun on July 4th, continued without interruption till the 4th of February, 1925. At that date the building was practically completed. After a few months, the furniture was installed and everything put in readiness to receive the future occupants.

On April 2nd, towards evening, the last Sisters and pupils bade farewell to the old house, and left it standing there, desolate and forlorn, trying to find some consolation in recalling to mind the many illustrious personages it had welcomed from time to time beneath its humble roof: Two Governors; a Papal Delegate, Mgr Stagni; Two Superiors General, Bishop Dontenwill and Dom Gréa; Prelates, Prime Ministers, and other distinguished visitors too numerous to mention.

The remembrance of these happy days lingered also in the

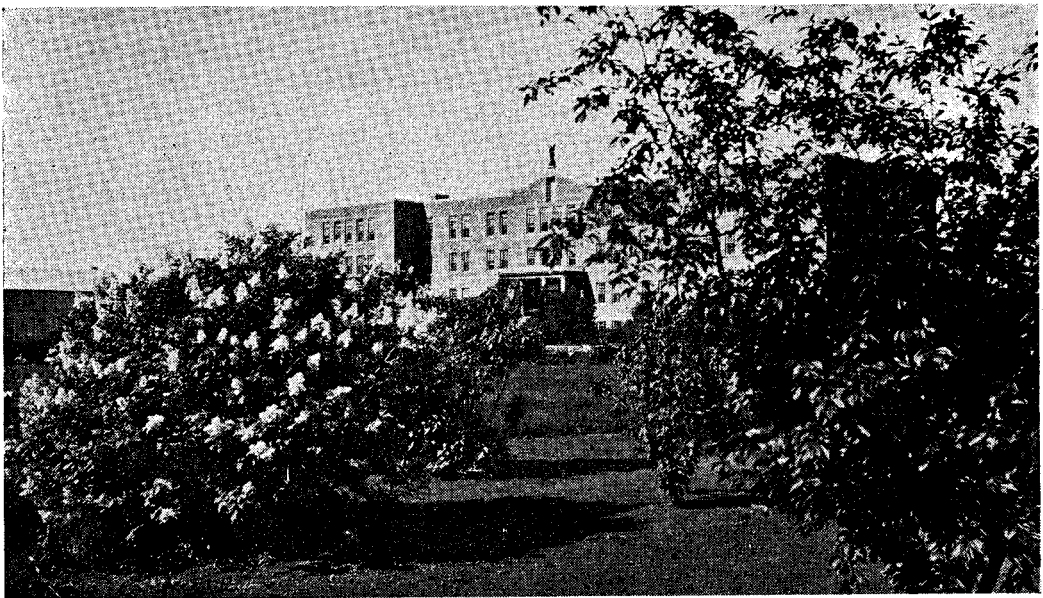
siasm as they passed beneath the portals of the magnificent school, their future home.

On the morrow, April 3rd, His Excellency Bishop Prud'homme solemnly blessed the new edifice. The religious ceremony was followed by a banquet in the large dining-hall, at the hospitable table proudly displaying a set of new dishes.

The official opening was postponed to July 15th. Fifteen hundred Indians were present. To feed this multitude seven head of cattle were sacrificed. Countless quantities of provisions were distributed to them under the supervision of their respective chiefs: bags of flour, of sugar, packages of tea, pails of lard, etc. etc.

A solemn High Mass was celebrated in the open air by Rev. Fr. Husson, O.M.I. Rev. Father Jan, O.M.I., delivered the sermon in English and Father Delmas spoke in Cree to his beloved Indians.

At noon, the clergy and notables under the presidency of Mgr. Brodeur, Vicar General, representative of Bishop Prud'homme, partook of a delicious banquet in the girls' recreation hall. At three o'clock, the guests were again invited to gather for the culminating event of the day. An attractive program had been pre-



ST. MICHAEL'S NEW RESIDENTIAL-SCHOOL

pared for the occasion. The address presented by one of the pupils was a hymn of praise and gratitude in favor of the Oblates, the Nuns, the Government, both Federal and Provincial. Floral tributes were offered to Monsignor Brodeur, Father Guy and Dr. Urich.

Many interesting speeches were delivered, but unfortunately it would be too long to give here even a brief summary of these. There was not a single number of the long program without a special fitness. Everything was of the most absorbing interest and highly appreciated by the audience. The word of thanks of the former pupils merits to be recalled in these pages, it seems, and it alone can we cite: "We wish to express our sincere gratitude and thanks to those who helped to secure the erection of this fine building. We wish to assure them that their generosity and co-operation on our behalf is highly appreciated. Continue to help us; forget us not in our needs, for we fully realize what a new school, where we can send our children, can do to bring us nearer to the good for which we are striving, to make us better Christians and loyal citizens."

The task of supervising the building of the school, of furnishing it and preparing it for occupation had greatly taxed the strength of Father Delmas. He deserved a hard-earned rest, and he went to seek it beneath the skies of his beloved France.

During his absence, the forsaken old school was soon to disappear. On May 3rd, 1926, it was entirely destroyed by fire. In less than an hour it was naught but a heap of ashes. When this news reached Fr. Delmas his first word was Deo Gratias! a prayer of thanksgiving to the Lord who had postponed this disaster till the time when his charges were happily living in a beautiful home where such accidents were nigh impossible.

The loss of this building, however, created new emergencies, for it still lodged the school employees and their families, and it also served as a granary and an ice-house. As the stables were falling to pieces, and the hen-house had long since disappeared, the out-buildings were reduced to a minimum. The Government gave its attention to this question, and in less than two years the following new constructions were put up: a stable, a hen-house, a piggery, a slaughter-house, a refrigerator, a shed for the agricultural implements and the wagons, also two cottages, one for the farm-instructor, the other for the mechanic.

Father Paquette's beautiful garden was so far distant from the school that it was necessary to abandon it and prepare a new one. The architect, Mr. Orr kindly interested the Department of Agriculture in a project to beautify the grounds. Thanks to this timely intervention the plan of an English garden was drawn up in Rosthern. The Superintendent of the Experimental

Farm in Rosthern, as also the Supervisor of the Forestry Farm in Sutherland eagerly sent us the saplings for the initial plantations, and continued to provide us, from time to time, with the trees, shrubs and flowers required for the embellishment of the grounds.

Fr. Delmas was justly proud of the prosperity of his school. No other institution of the kind could boast of such sturdy working horses, of such a fine drove of cattle, of such an acreage of land under cultivation. No other school met with such success in the exhibitions or agricultural fairs. In 1925 in a ploughing contest, one of St. Michael's boys won the Championship: "He was just seventeen years old and drove the only tandem team on the field," relates the Saskatoon Phoenix. "Mr. E.C. Jarvis from the Agriculture Engineering Department of the University pointed out that it is the first time during a number of years of judging that a mere boy had defeated all others including men who had ploughed and won sweepstakes before. Credit was due to the school and its teachers for the training these Indians were getting, he said."

One of the chief officers, of the Department of Indian Affairs, acknowledged frankly "that the Government had been a bit unjust towards the school. Since it fulfilled the mission of an industrial-school, as well, if not better than any institution of the kind", he said, "why was not this fact recognized and remunerated properly?"

A circular letter, from the Superintendent of Education, requested the Principals of Indian Schools to state their views on the best pedagogical methods for the prosperity and advancement of their charges. Fr. Delmas profited of this occasion to explain his personal aims and methods. He did not lose time in discussing the opportunity of training the pupils to become bank clerks or technical workers, for he knew, beyond doubt, that in the cities they would always be square pegs in a round hole and consequently useless, not to say harmful.

He writes: "Our Indians here in the West own an immense tract of land, and in many cases, the best land in the country. It seems to me that it is for the land that we should prepare our Indian pupils in such a way that they may live comfortably by its products. Consequently they should be taught the uselessness of traveling, of hunting and of roaming aimlessly. They should be taught to love the land, to cultivate it thoroughly, to make a real home thereon and to find happiness in the possession of a good wife and in the raising of a family.

"The Indian is naturally fond of horses. But in order to learn how to take care of a team of horses, to measure their strength and appreciate the amount of work he should get from

them, to know the food and the rest they need, it requires a whole year and a full season of work at the time and to be in charge of the same team of horses.

"The same thing applies when it comes to the question of ploughing the land which is to be done either in the spring, or in the summer or in the fall. He will then also have the chance to learn how to set the plough for each different ploughing. He will also see and understand the use and the necessity of harrows and disc-harrows on the land under cultivation. He should also know something about the selection of seed-grain, and why and how formaline is used.

"Before leaving school, a boy should learn how to run a drill, a mower and a binder and understand their mechanisms, how to fix them and to keep them in good working order. He should be well acquainted with the way of building properly a haystack. He should be trained to take care of the live stock and have a general idea of some ordinary carpentering, harness mending and, if possible, of some simple blacksmithing.

"Therefore I advise strongly that during the last year or two, these big boys should be kept steadily at work. I may add that during the winter months when the work is somewhat slack, they might still be given an hour or so of class-work.



ST. MICHAEL'S BRASS BAND
1939

"In some cases, a boy, during his last year of training could be allowed to go and prepare his farm on the reserve and be helped, if not by the school, at least by the Indian Agent.

"As for the girls they have to be trained to be good housewives, knowing how to cook, to wash the clothes, to mend them, to keep a house neat and tidy and to take care of a small vegetable garden."

This simple and natural method was the key of success for Fr. Delmas' school. Great was his deception when he received a letter from the Department, dated June 15, 1934, forbidding to keep in the School children who had completed their sixteenth year. "Do they wish to deprive us of the help we are receiving from these children", wrote he.

Later on the Department endeavored to correct the false impression caused by the letter: "The circular did not state that the children must be discharged when they reach the age of sixteen years. It is simply pointed out that when it is desired to keep children in a residential school, after this age, permission must be obtained. The Department realizes that there are often good reasons for keeping the children in residential-schools after the age of sixteen".

On the other hand applications for admission became more and more numerous. Fr. Delmas saw himself obliged to discharge each year a number of his working-boys to make place for the new-comers. It was a painful sacrifice, but necessitated by circumstances.

Father Delmas had been in charge of the school for a quarter of a century. This anniversary could not pass unperceived. The Indians were invited to celebrate this jubilee day on July 14, 1936. One hundred and thirty-six families accepted the invitation. Fr. Delmas treated them royally. The Jubilarian sang the High Mass of thanksgiving in the public chapel; Fr. Hugh McCabe delivered the English sermon and Fr. Jules Calais spoke in Cree.

At two o'clock a reception was held in the school. Chiefs Bighead and Prosper of the neighboring Reserves offered kind Fr. Delmas, in Cree, the homage of their love and gratitude. Mr. C. Pantaleon Schmidt, Indian Agent, presented the congratulations and good wishes of the Department of Indian Affairs. Father Delmas responded, his kind heart overflowing with love and gratitude for all who had contributed to make of this anniversary such a memorable and happy event.

Twenty-five years! A quarter of a century! What a myriad of worries, cares, sorrows and anxieties of all kinds weighed heavily on the mind and heart of Father Delmas. Needless to

say that his once robust constitution was weakened, his health undermined. Work became at times very painful, if not utterly impossible, in spite of his undaunted courage.

The previous year, Fr. George Marie Latour had taken residence at St. Michael's. It was a secret to none that he would be called to take over the duties of the retiring Principal. During three years yet, Fr. Delmas acquainted the young missionary with the complicated duties of the administration, and with the mysteries of the Cree language.

Now, that Fr. Delmas felt assured that he was leaving his beloved school in able hands he tendered his resignation.

On Jan. 19, 1939, the Reverend Father Provincial answered in these terms: The Council accepts with regret your decision to relinquish into other hands the school you have directed for over twenty-five years, and in whose service you have exhausted your health and strength. Permit me to tell you how much I appreciate and admire the devotedness, the zeal, the cordiality and good-nature with which you have ever accomplished your duty. Thanks to these sterling qualities and Christ-like virtues, you have, like the Master, gone on through life, doing good. You have acquired a new title to our gratitude by accepting to remain on at the school, to help and counsel your young successor."

The transmission of authority did not take place till April 1st. On arriving at table that morning without pomp or ostentation, Father Delmas ceded his place of honor to Rev. Fr. Latour and requested him to bless the table. All understood that Father Delmas was no longer Principal of St. Michael's.



CHAPTER VII

The Last Years of Father Delmas

Those who had known Father Delmas in the fifties could not tire admiring his imposing stature, his sturdy frame, his athletic build, and steel muscle, pledge and promise of a long and brilliant career.

Ten years later, alas, this strong constitution was already undermined by the disease that only too soon was to prove fatal. At about this time he began to complain of unaccountable feelings of discomfort, suffocation, depression, and prostration, which became more acute, more distressing during sudden changes of temperature. His heart was not functioning normally. He tried all kinds of remedies and treatments. These, at times, gave him the illusion that his condition was improving.

In February 1936, then again in September of the same year, his sufferings becoming more intense he was obliged to spend some time in St. Paul's hospital in Saskatoon. Even there, the direction and welfare of his school was uppermost in his mind and always determined him to curtail the time of rest prescribed by his physician.

Towards the end of November, the heart attacks became more frequent, more violent. His left leg began to swell, and the swelling persisted despite the attentive care of the Sister Infirmarian. On December 14th he wrote: "I waited as long as I possibly could before leaving for the hospital. It was only after I became convinced that I could not be of any assistance here, and that even I was causing work and worry, especially during the Christmas season, that I decided to return to St. Paul's, last Sunday, December 26. I am still under observation. Doctor McDonald has just arrived: he tells that when I had those bad spells in February and September I should have remained in bed for a greater length of time. Now, he has put me under the care of Dr. Baltzan which will tell me what to do and when to leave.

"The latter, a heart specialist, diagnosed a phlebitis of the left leg, besides my heart sickness. However, he promises to put me on foot. Which foot, I wonder? I fear that it will not be a very solid one. He endeavours to make me thinner quite uselessly, I think. I've been losing weight for the past three months".

On January 31, 1937, Fr. Delmas was happy to communicate good news to the Rev. Father Provincial: "The phlebitis left me without the inflammation of the leg that the Doctor feared. Presently, twice a day, the sore limb gets a warming up, under the beneficial "sun-ray" apparatus. My tongue is losing its extra

coating; my appetite is improving, but the low caloric diet continues to make me lose more weight. I am not yet able to say Mass, for as soon as I stand on my foot, the swelling returns."

A week later he gave the bulletin of his health as follows: "My leg is cured; I cannot say as much of my heart. I suffer from oppression and labored breathing. My head is none too "solid" either. I cannot yet say Mass. I do not venture to walk much in the corridor for fear of recurring pains in my left leg. I have lost from eighteen to twenty pounds. My diet is very severe. At times I suffer from hunger, though I seldom eat with real appetite."

After an absence of almost two months, he returned to St. Michael's. "I am back at the school since Feb. 17th. When the news of the death of Sister Mary of Loretto reached me, I decided to return at once, to prove my sympathy to the Sisters, pray near her mortal remains, and have a funeral Mass sung for her in our chapel, as she is to be laid to rest in the cemetery of the Mission. Dr. Baltzan discharged me. I am feeling better, though still weak; both head and heart are weak. I follow my diet, as much as I can."

On March 11 he gives further news to his Provincial: "I may truly say all is for the best. Last week I took a stroll in the open air every day but actually the weather is too damp and too cold to permit me to do so. I obey orders, yours and the doctor's. I go to the dining-room but once a day, at noon. Last Sunday I was depressed all day. I said Community Mass that morning and distributed Holy Communion. Saturday I paid a few bills to some Indians who had sold us wood. I cannot believe I overtaxed my strength, but attribute my troubles to the change in weather."

A month later: "My progress is very slow though I feel life returning a little each day."

From now on, his health, so seriously undermined, was a constant cause of anxiety. "Certain days, he writes, I am quite well, then, suddenly, I am obliged to go to bed. I do not dare travel on account of this exhaustion that comes without the slightest warning or premonition. It is simply impossible for me to react. This sensation is too general and too violent."

When he felt equal to the task he tried to make himself useful to his successor in initiating him to his functions, encouraging his efforts, praising his success and helping him in his ministry. He could no longer celebrate High Mass but he quite often gave the sermon in Cree, seated near the altar-railing. He never omitted these sermons at Christmas and Easter when the Indians were present in large numbers. He heard, in his room,



Rev. Father HENRI ROUTHIER, O. M. I.
The fifth Provincial of Alberta and Saskatchewan

the confessions of those who spoke only Cree. He taught catechism to the very little ones in their native tongue. In a word he helped in every possible way.

When the attacks became more severe or more prolonged he returned to St. Paul's, not that he hoped for a cure, he knew this was not to be, but to seek a little rest, and a temporary relief from his sufferings. His medical advisor had spoken frankly, at his request, assuring him that his condition did not guarantee him more than two years of life. He had death ever present, and prepared daily to render his accounts to God.

On December 19, 1941, Fr. Delmas, after having offered the Holy Sacrifice with great difficulty, returned to the guest room, which served as his infirmary. He confessed that his strength was worn out, and went to bed, from which he was never to rise, except for a few moments each day. His condition was alarming, and grew more critical as time went on. Nothing could relieve the swelling of the legs, which extended now to other parts of the body. I had not seen him since mid-July. As I entered his room the day after Christmas, I could not hide, from his searching gaze my painful surprise on noticing the change that had taken place in him: his sunken eyes, drawn features, emaciated arms. "You see", he told me, "I am going away, but I am ready." Then he added smiling "I have, however, belied Dr. Baltzan's statement. He gave me two years of life, and that time has elapsed, and I am still here." During my short stay at St. Michael's, he dictated to me souvenirs of a past that were dear to him, and which he desired to leave to others. On January 7, I bade him a fond farewell, that I knew was the last. I realized that I would never again meet this true friend on earth.

On Feb. 23, 1941, after a very severe attack, he asked for the Last Sacraments. Father Latour anointed him in presence of the Fathers and a certain number of Sisters, after the children had retired for the night. It was not yet the supreme call.

Easter Sunday, April 5th, was a very sad day. His physical sufferings were great, greater was his sorrow at the thought of his dear Indians, to whom he could no longer preach. Many visited him in his room. He expressly requested that none of them be refused the entry of his room if they desired to see him, counting as nothing this excess of fatigue.

A few days later his Superior wrote to the Provincial: "Father Delmas is failing gradually, he now seldom leaves his bed. His legs, back and abdomen are very much swollen. He is resigned and speaks of death as a true priest who has devoted his entire life to the glory of God and the salvation of souls."

Brother Kael, in accordance with Father's wishes, arrived on April 27, to assist the Sister Infirmarian in the care necessitated by the poor patient's present condition.

His relatives and friends came for a last farewell. Bishop Duprat before leaving for the East paid him a parting visit. On May 5th, Bishop Murray of Saskatoon came to give him a special blessing. This delicate attention brought tears to the eyes of the veteran missionary.

His body weakened and disfigured by the oedema was a painful, running sore. To displace him caused unspeakable suffering. The 9th of May he was helped from his bed to his arm chair. Though infinite precautions were taken, he almost fainted. All day long and far into the night he recited the Ave Maria, stressing each time the last words, "now and at the hour of our death". His speech became less and less distinct but he was fully conscious.

At about one o'clock in the morning, Brother Kacl who had spent the night in the sick-room called the Directress, the Infirmary and the Fathers. The last moments were drawing nigh. Father Latour had the beloved patient renew his vows. The assistants recited the Rosary which the dying missionary still followed. At five o'clock, he closed his eyes and placed himself as if he were going to sleep. The Father Principal recited the prayers for the dying and other community prayers. His breathing became more and more feeble and towards 6:45 he died peacefully as a lamp that has exhausted its provision of oil.

When the Rev. Fr. Provincial arrived he found himself in the presence of a corpse. After the body was embalmed and laid out, the usual prayers were recited and the dear departed one, in his coffin, was carried to the church where he remained in state till the burial. A continued procession of Indian families and of friends came to pray, for the kind and loving Father, gone to the reward.

The funeral took place on May 13th. It was an imposing and glorious triumph. The crowd was immense. The missionary had made so many friends, had so many admirers. Many, despite their ardent desire, could not be present and sent the expression of their regrets, of their respect in no uncertain terms. He was for all who knew him, a remarkable personality, in every acceptation of the term, and withal so sincerely sympathetic, so kind-hearted.

He was "a truly great man whose good works are known and respected by all classes and creeds, a truly great man whose contribution, as a patriotic influence and leadership in the development of Saskatchewan, was one of unusual magnitude among the men of the Province."

The great affluence at the two Requiem Masses sung in St. Michael's Church proved beyond doubt the high esteem in which he was held. Rev. Father Routhier speaking in English and in French, Father Beaudry in Cree, made known the secret of

Father Delmas' irresistible attraction: his sincere affection for the poor and lowly, his zeal for the salvation of souls, his labors for the extension of God's kingdom. All were invited to prove their love and gratitude for the dear departed one by offering up prayers and sacrifices for the repose of his soul.

A numerous clergy came to assist at the funeral. Mgr Desmarais, P.A., V.G., represented the bishop of Prince Albert absent from his diocese. His Excellency, Bishop Murray, of Saskatoon, who had come to pay a last tribute of affection to a devoted friend, gave the absolution; Rev. Fr. Routhier blessed the grave in the cemetery of the Indians. It was there that this zealous apostle of the Cree chose his last resting place among his children, his friends, his co-workers, among those he had ever striven to lead heavenward by his teachings and example. Death has stilled his voice, but his memory will linger on to guide his loved people, and direct those who are left to carry on his noble life-work "His work has always been of the highest calibre and I am sure his memory will inspire others to carry on the work from where he left off." So wrote a high officer of the Indian Department.



A SISTER OF THE PRESENTATION OF MARY

CHAPTER VIII

First Years of Fr. George-Marie Latour

When Rev. Fr. George-Marie Latour was put in charge of St. Michael's only five years remained before the celebration of the Golden Jubilee of the School. Comparatively brief as these years may have been, great and important things were accomplished by this young and enterprising Principal.

Not to offend his well known modesty, I will extol simply the achievement that are visible to all.

"Honor to Whom honor is due", says the proverb. The chapel, home of the Master, received his first attentions. Already in 1938 while he was still assistant to the Principal, he had supervised the erection of an altar strictly liturgical, surmounted by an imposing canopy, draped in rich textures. Then, one after the other the old Mass vestments disappeared to give place to new ones, supple, ample and graceful, so justly appreciated by priest and people.

To satisfy the necessities of his ever increasing community he had side altars built, placing the statues in recesses pierced in the partitions. The walls were restored to their primitive whiteness, the pews and floors shone under a coat of fresh varnish. To protect and preserve this inner beauty the old roof of shingles was replaced by a new one of non inflammable material.

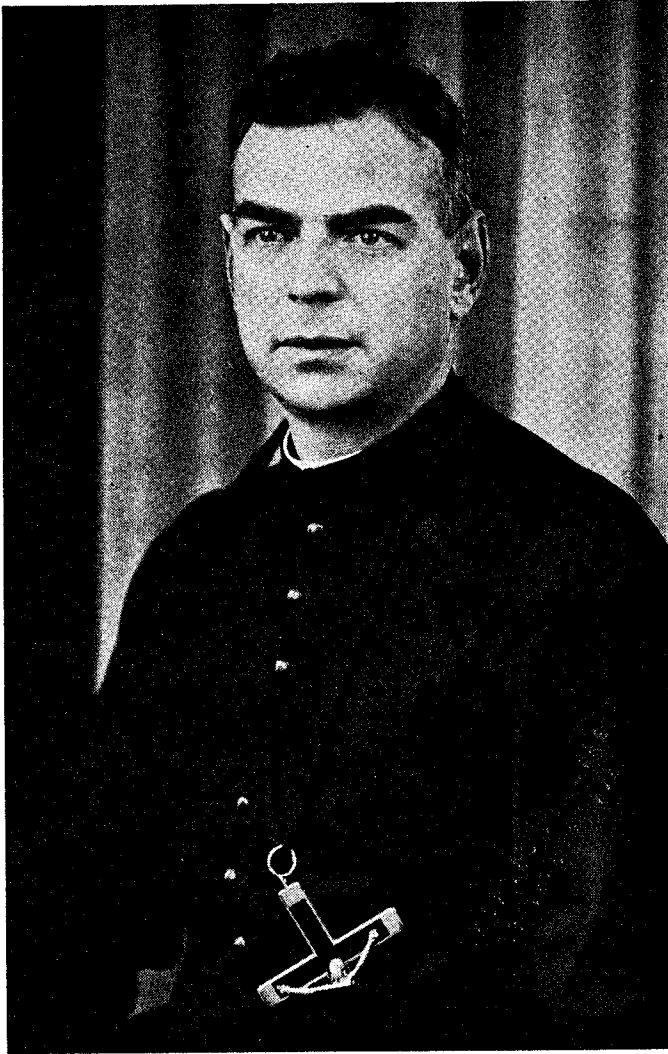
He renovated the interior of the house which during the lapse of fifteen years had lost much of its primitive lustre, by repainting the walls and the ceilings, and varnishing the floors. This work was not done all at once, but continued over a period of five years.

To combine utility and pleasure he had neon lights put in the principal rooms of the school.

The scarcity of building material did not permit him to undertake any extensive construction. However, the collapse of the old-fashioned cellar obliged him to build a new one in concrete to receive his vegetables. He also erected, near the kitchen, a wood-house to store therein the wood for the stove and the oven.

He built a pent-house, back to back, with the main building on the boys side and there installed the highly recommended hygienical sweating-baths.

The farm and the poultry yard received their share of attention. The hen-house, unoccupied for two years underwent a thorough cleaning and disinfecting, before welcoming a new breed of chickens, on October 8, 1940. Shortly after, the poultry yard was enriched by the arrival of turkeys and guinea-hens.



Rev. Father GEORGES-MARIE LATOUR, O. M. I.
The fifth Principal

In April 1943, the Principal made the acquisition of a flock of sheep, and a few months later, sixteen goats and a he-goat. These last mentioned, paid by the Government, were simply confided to the school temporary and were, later, to be given to the Indians.

The education of the children was not neglected. Following the advice of the Department, new methods were introduced to awaken their personal initiative, to excite their emulation and give them solid technical notions.

Music received a new stimulus. During the first years of the school, at a critical period, an officer of the Department of Indian Affairs noticing the name of a teacher of music and singing on the list of the personnel asked naively "if this was necessary, and would it not be wiser to dispense with her services." He forgot undoubtedly the part that music plays in the formation of character. His suggestions were not acted upon, and from the very first days of the foundation, till the present time, music and singing have always been in honor in the school. Fr. Latour bestowed on it very special attention, and he found on his staff competent persons who lent him their whole-hearted cooperation. He revived the brass band, gone since many a year, and gave it an extraordinary impetus.

He encouraged also the formation of a harmonica orchestra among the girls.

Church music received a new impulse. The children were easily formed to Gregorian Chant and render it with remarkable precision at the offices, each Sunday. Moreover, to comply with the known intentions of his Superiors he succeeded with the co-operation of the Sister, teacher of Music, to adapt the words of the Cree hymns to melodies better appropriated to and more in conformity with the instructions and desires of the Holy See. The choir of St. Michael's rendered numbers of them with such perfection that their voices merited to be recorded on phonographic disks.

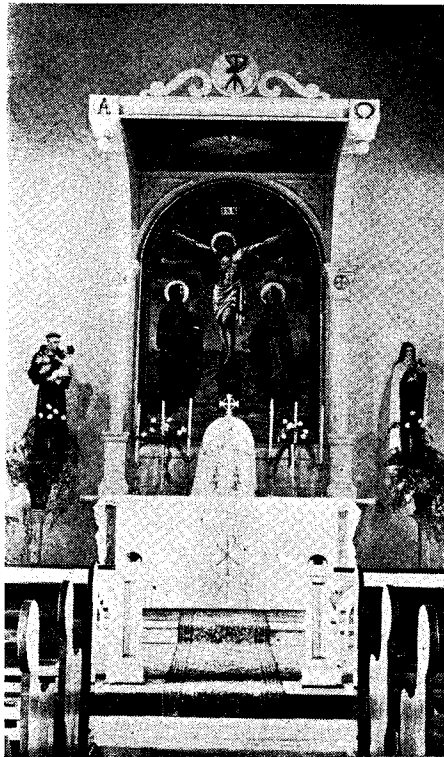
Being absolutely convinced of the truth of this axiom: "a sound mind in a healthy body", he strongly favored physical exercise and organized teams of foot-ball, baseball and hockey that he proudly sent to measure their strength with the teams of the neighboring villages. Last winter they won the cup.

In a word he maintained the school in a high degree of prosperity. As a substitute for natural hay he sowed fodder-plants. To supplement the scarcity of food caused by war-rationing, he intensified the cultivation of vegetables. To procure the money necessary for the upkeep of the school he resorted to cattle raising and tillage of the land.

December 31, 1943, St. Michael's School had an enrolment of one hundred and eighty pupils, all enjoying the best health.

This brings us to the Jubilee Year. We will close here this short and succinct account of St. Michael's. However incomplete this nomenclature may be it recalls briefly a heroic and prosperous past and bids us look confidently into the future for another span of fifty years blessed by God and man.

To the Principal we say: "Go bravely forward, strong of heart. 'Duc in altum' ".



INNER CHAPEL OF ST. MICHAEL'S SCHOOL

1942

CHAPTER IX

The Auxiliaries

In this brief sketch of the foundation, growth and extension of St. Michael's we have confined our eulogies solely to the Principals, who, each in turn, were responsible for the administration and direction of this establishment. It is their due. Were they not the wise and prudent captains who safely guided the ship confided to their care, through reefs and storms to the harbor of honor and prosperity in which it is firmly anchored to-day?

However, what could the bravest and wisest of captains do to achieve his mission and reach port had he not at his disposal a well trained crew, familiar with all the secrets of the manoeuvring, and all the work-wheels of the machinery? He needs a numerous personnel: a mate to take his place, when necessary, a commissary to supply the provisions, a mechanic for the care of the machinery, sailors, stokers to set the sails and feed the steam for the regular progress of the ship. If on a sea-voyage one or the other of these important services ceased to function normally, the captain, despite his personal competency would find himself condemned to inaction, if not to disaster.

Without carrying this comparison any further it is readily understood that the ablest of principals would be handicapped were he not seconded by a staff of devoted and efficient helpers ever ready to carry out his orders and anticipate his desires.

He needs an assistant acquainted with the complex machinery of the administration, capable of taking over the command when called to the helm, dependable enough to second him, at all times, with loyalty and courtesy. He requires a skillful mechanic to operate the machinery and repair it when necessary; a farming instructor to initiate the children to the secrets of agriculture and with their help obtain an abundant yield from the soil under cultivation. Finally, what would he do without teachers to whom he could entrust the religious, intellectual and technical formation of the children confided to his care, by the parents and by the State? All these helpers, be their task great or small, have a claim to our respect and gratitude.

However, may we be permitted to give special mention to the members of the Congregation of the Oblates of Mary Immaculate, Fathers, Scholastics and Lay-Brothers, sent by their Superiors to lend their aid to the principal of St. Michael's. Some among these have filled important positions and left their mark, others performed humble occupations and are almost forgotten. Some remained at St. Michael's long enough to enjoy the fruits of their

labors, others came and went devoting themselves to some menial task, scarcely understanding, at the time, its opportunity. Some few were called away by death before they could assert the full worth of their ability, carrying to the grave the regrets, not only of the staff and the pupils, but also those of the Officers of the Department, who having seen them at work, had justly appreciated their talents. The names of all these zealous and devoted members are gratefully enshrined in the annals of their Congregation, and God will reward them for what they have accomplished for His greater glory and the salvation of souls.

The Sisters of the Presentation deserve a prominent place on the Honor Roll of St. Michael's. Without their co-operation the work accomplished would have been most incomplete, if not a total failure.

It is self evident that to attain practical results the girls had to be given lessons in domestic science, just as the boys were trained in agricultural pursuits.

It was not sufficient to prepare good Christian farmers to people the reserves, it was also most opportune to form,—not learned women, but good house-wives, real mothers, each deserving the eulogium bestowed on the Valiant Woman in the holy



An Ex-Pupil
SISTER GREYEVES
Congregation of the Grey Nuns

Scriptures: "The heart of her husband trusteth in her: and he shall have no need of spoils. She hath sought wool and flax, and hath wrought by the counsel of her hands. She hath considered a field, and bought it; with the fruit of her hands she hath planted a vineyard. She shall not fear for her house in the cold of snow; for all her children are clothed with double garments. She made fine linens and sold it, and delivered a girdle to the Chanaanite. She hath looked well to the paths of her house, and hath not eaten her bread idle."

This is the prototype that the Sisters of Duck Lake had ever before their eyes and the model they proposed to their young charges. They are first taught to keep their classes, halls and rooms in perfect order and cleanliness so that, in after life, they will strive to keep their homes clean and tidy.

In the laundry they learn how to wash and iron; in the kit-



An Ex-Pupil
SISTER ST. GEORGE
Congregation of the Servants of Jesus and Mary

chen how to cook, make bread and prepare pastries; in the sewing-room they are taught to mend, darn, knit and cut out new garments. Their deft fingers soon obtain a mastery in all these useful arts. They even have the advantage to learn weaving, embroidery, and pearl decoration, so that they can, at their leisure, make and sell many beautiful objects such as belts, cushions, and other articles, highly prized and well paid. They also have the opportunity to do a bit of gardening.

Efficient in all these attainments, they will have no excuse, later on, to eat their bread in idleness.

But the good Nuns do not think they have completed their task till they have inculcated in the souls of these young girls habits of diligence, order, politeness, and above all of solid piety, for continues the Scripture "Favor is deceitful, and beauty is vain; the woman that feareth the Lord, she shall be praised."

Nevertheless the most careful formation and the best of good wills would be of no avail either to the boys or the girls if their health declined and if their physical strength failed prematurely. Convinced of this truth the greatest care is taken at St. Michael's to form a generation sound in body and mind, hale strong and hearty. Only three Sisters in the forty-one years have had the charge and responsibility of the children's health. They were so thoroughly competent and exercised their functions with such perfection and such untiring devotedness that they merited the highest encomium from all the doctors with whom they came in contact. How many repulsive sores did they not dress and care for especially during the first years?

What maternal solicitude did they not lavish on the little ones who were winging their flight to God's own beautiful Heaven?

What courage and energy did they not often display trying to bring back to life and health unfortunate children that neglect or illness had led to the brink of the grave? God alone knows the number of those who found within the Infirmary walls of St. Michael's a "resurrection" that permitted them to lead happy useful lives.

As a dispensary for the Reserves was attached to the infirmary, the Social Apostolate of the Sisters took a great extension and became a potent factor for the preservation of hygiene, and the maintenance of public health, first conditions for the foundation of healthy and happy homes.

These brief lines give a meagre insight and a very feeble idea of what has been in the past, and what will be in the future the apostolic work, at St. Michael's, of the Sisters of the Presentation. They are more than sufficient, however, to elicit, from the heart of all the former pupils the most lively sentiments of gratitude toward these untiring "Martha", friends and hostesses of the divine Master.

CHAPTER X

Balance Sheet of Fifty Years of Labor

During the fifty years of its existence, St. Michael's School has educated about one thousand children (454 boys and 480 girls to be exact). In casting a retrospective glance on the past past should we be over-elated at its success or saddened at the thought of its failures?

As in all things human there have been deficiencies to deplore, errors to repair. We must humbly admit that certain pupils did not live up to the high standards of virtue and righteousness pointed out to them. Some have even shadowed in shame and sorrow the hospitable roof that sheltered the happiest years of their lives.

Notwithstanding these irrefutable facts, be it said, in all truth, that a sufficient number of sparkling jewels remain to adorn the golden crown of this jubilee-day. All considered, the School can truly boast of an unparelled success in the civilizing task to which it has been assigned.

To all who have spent their youth within its portals, I appeal: "Be proud of your Alma Mater—it has fulfilled nobly a godly mission."

Fifty years before the establishment of the school in 1894, the herds of buffaloes had vanished from the North Western prairies. This sudden and complete disappearance created a state of disarray among the Indians. It was the prelude of a series of calamities that threatened to annihilate the strong and hardy hunters of the Plain. Famine, sickness and utter poverty took their toll of lives. Tuberculosis, misery's faithful attendant, made its appearance and spread throughout the reserves with an unconceivable rapidity. The death-rate of infants was appalling.

The excessive use of intoxicating liquors made whole families the easy prey to the frequent epidemics. On account of these existing circumstances, in 1896, the Indian population on the reserves of Beardsley, Okeemasis and One Arrow numbered only 260. On the other reserves the depopulation was as noticeable. Even in St. Michael's School, where the health of the children received such careful attention, the number of deaths was alarming up to the first years of this century.

The habits of hygiene, cleanliness and sobriety cultivated in the school bore fruit in their own good time. Shortly after the first groups of pupils, hale and healthy, returned to create new homes, an increase in the population was registered. Almost in-

significant at first, it has steadily accelerated its progression.

To-day, after having been for the past fifty years under the protection of St. Michael's School, the population of the three reserves numbers 434, and I am convinced that the influence of this School has contributed to obtain similar results in other more distant reserves, thus giving the lie to the prophets of ill-omen who had long since foretold the proximate and inevitable disappearance of the natives races of this country. The Government of Canada has every reason to rejoice at the results obtained at St. Michael's School. Its wards have, thanks to the formation received, become loyal citizens, respectful of authority, and obedient to the laws and regulations it has imposed on them.

Though strictly speaking, they were not affected by the law of conscription, they generously answered the call to arms, and engaged as volunteers. During the World War I (1914) many of St. Michael's boys enlisted and fought bravely over-seas. In the present conflict fifty-three of the former pupils are in active service; one-half of these are from Lake Muskeg, and about one fourth from Duck Lake. One of these has already sacrificed his life for the Cause. Many for one reason or another were not accepted for active service, have become members of the reserve army for home-defence in Prince Albert. What other school has given such an example of patriotism?

From a religious standpoint the influence of St. Michael's is outstanding. The pupils seriously instructed, profoundly imbued with sound religious principles became good, God-fearing men and women. Christianly married, on leaving the school, they spread out in all directions, forming a nucleus on the different reserves capable of upholding their own convictions even in an environment permeated with heresy and paganism. Oftentimes their beneficial influence made itself felt in still wider circles.

Due to this formation the groups established at Muskeg Lake, Mistawasis, and Sandy Lake not only held their ground but increased and developed despite open hostility.

When in January 1877, Father André visited these fine reserves for the first time, he placed them under the protection of Our Lady of the Sacred Heart; "to draw down," as he said, "through the intercession of the loved Mother of the Savior, and the Heart of her Divine Son, Jesus, all graces and benedictions on the numerous Indians of this country, so deeply steeped in heathen darkness, or heretical doctrines.

Thanks to this two-fold devotion to Jesus and to Mary so tactfully instilled in the soul of the pupils during their stay at St. Michael's they have fought the good fight against paganism and other creeds, and now stand triumphant bearing high the torch of faith to illumine the path of all who will follow in their wake.

The children of these Reserves were the first who had the courage to break away from family ties to seek in St. Michael's School a truly Christian training. The Sacred Heart royally rewarded their generosity by choosing among them the first religious vocation of the school, when, on January 10th, 1920, Helen Grayeyes entered the novitiate of the Grey Nuns. Others followed or will follow her lead.

Even before the school in Duck Lake opened its doors, Christianity was flourishing in Muskeg and Mistawasis, due to the untiring zeal and devotedness of their missionaries. In the reserves of Beardy and One Arrow conditions were not the same.

The statistics tell us that in 1896, 165 pagans and a dozen or so of protestants were still to be found there. The Catholic Church counted, at most, ninety-seven converts, and among these, less than twenty were familiar with the most ordinary prayers. The influence of the Catholic school was such that in 1922 only eighteen heathens remained. In 1927 the conversion of an old medicine-man and his wife threw down the last barrier of paganism and all the infidels entered the true fold.

The sole protestant family living on the Reserve, could not resist the influence of the environment. It confided its children to St. Michael's School. First these, then all the family embraced Catholicism. On June 14, 1931, the last members made their submission. Now the 434 Indians of Duck Lake are members of the catholic Church.

All this was accomplished quietly and peacefully, without jerk or jolt, without annoyance or vexation, through the wise counsels and good examples given by the former pupils, who were really fervent apostles of Catholic Action, however unfamiliar this term may have been to them.

The task they had accomplished in Duck Lake stimulated their zeal. Through relationship, friendship or neighbourly intercourse they succeeded in implanting the truths of Catholicism, even there, where the missionary-priest never had a chance to sejourne.

In 1877, during his first visit to the prairies with a group of Indians of Beardy, all pagans, Fr. André wrote to Fr. Fourmond these almost prophetic lines: "When I return I will have remarkable things to relate concerning these Indians. You will admire the protection of God over these people, as also of our Blessed Lady who appeared to one among them in the most extraordinary circumstances, revealing herself to him by her name which he had never before heard. Certainly, God has great designs of mercy on these poor souls. Invoke the Sacred Heart of Jesus for them; they will be his admirable conquest! Man, here, is the instrument only; God alone can achieve the task."

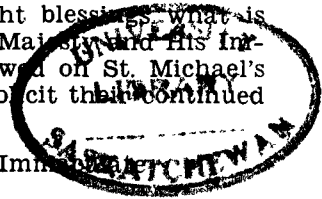
Those who know the devotion of the pupils of St. Michael's to the Sacred Heart since the very first years of the school, will not hesitate to acknowledge Its merciful intervention in the conversion of the entire tribe. Those also whose good fortune it has been to witness their love and confidence for Our Lady of St. Laurent will not wonder at the tender and maternal protection she has ever bestowed on them.

St Michael's has become, in fact, the head-quarters of her pilgrimage, and the rallying-point from which the Indian pilgrims set out, on foot, and in silence till they reach the grotto. The Principal of the School is by rights the organizer of the pilgrimage and the guardian of the Sanctuary. He spares neither time nor energy when there is question of preparing a triumph for our Heavenly Mother. The former pupils, accustomed during their school-days to go devoutly to the Grotto, have become self-appointed apostles and the propagators of the devotion to Our Lady of Saint Laurent. Each year they faithfully return accompanied by new clients.

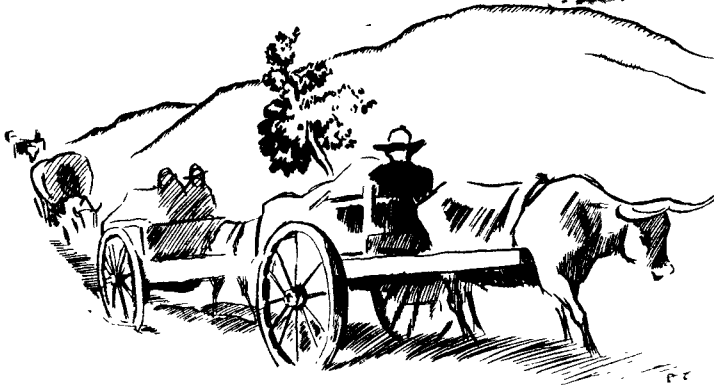
How many graces of conversion, how many temporal favors did they not obtain for the poor Indians they had led to the feet of the Madonna!

At the souvenir of these heaven-wrought blessings what is more appropriate than to praise the God of Mary and His Immaculate Mother for the many favors bestowed on St. Michael's during the past fifty years, and to humbly solicit their continued protection on the years to come.

Praised be Jesus-Christ and Mary Immaculate



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Appendix

RELIGIOUS STAFF OF ST. MICHAEL'S INDIAN RESIDENTIAL SCHOOL

Oblates of Mary Immaculate

PRINCIPALS

1° Melasippe PAQUETTE	1894 - 1903
2° Ovide CHARLEBOIS	1903 - 1910
3° Victorin GABILLON	1910 - 1911
4° Henry DELMAS	1911 - 1939
5° Georges-M. LATOUR	1939 - 1944

OTHER OBLATES

Priests

Auguste Lecorre	1907
Achille Auclair	1910
Joanny Poulenard	1917
Emile Pascal	1924
Jules Le Chevallier	1925
Gérard Labonté	1941
Théodore Roussel	1942
Leo Couture	1943

Scolastic Brothers

Arthur Lajeunesse	1904
Alfred Demers	1905
Fernand Dagenais	1909
John Perry	1911

Lay Brothers

Victor Marcilly
Célestin Guillet
Joseph Lacroix
Edward Courbis
Paul Pioget
F. Hoschenbach
Fabien Labelle
John Morkin
Anton Kaci
Will. Prevost

Sisters Faithful Companions of Jesus

DIRECTRIXES

1° Mother Gertrude BUND	1895 - 1898
2° Mother Catherine KENT	1898 - 1903

OTHER MEMBERS

Mother Josephine	Sister M. Frances McAvoy
Mother Elizabeth	Sister Helen Holland
Sister M. Agnes	Sister Mary Magdalene
Sister M. Berchmans	

Sisters of Presentation of Mary

DIRECTRIXES

1° Sister Mary St-Basil	1903 - 1914
2° Sister Mary of Loretto (1)	1914 - 1920
3° Sister Mary of the Cross	1920 - 1923
4° Sister Mary of Loretto (2)	1923 - 1930
5° Sister M. St-Boniface	1930 - 1936
6° Sister Joseph-Mary	1936 - 1939
7° Sister M. St-Casimir	1939 - 1942
8° Sister M. St-Bibiane	1942 - 1944

FOUNDRESSES

Sister M. St-Basil, sup.	Sister Mary St. Hyacinth
Sister Rose of Mary	Sister Mary-Bernardina
Sister Mary of Trinity	Sister Mary-Veronica
Sister M. St-Emerencia	Sister Mary-Valeria
Sister Mary of the Cross	Sister Mary-Isidora
Sister Mary St. Martha	Sister Mary-Honorata

FIRST PUPILS

1. Georges Greyeyes (Sandy Lake)	16 years old
2. Louis Arcan (Maskeg Lake)	13 years old
3. Edward Lafond (Maskeg Lake)	11 years old
4. Zotique Kakikiyas (Maskeg Lake)	11 years old
5. Alexis Kakikiyas (Maskeg Lake)	8 years old
6. Jérémie Lafond (Maskeg Lake)	6 years old
7. Jérémie Manitokan (Maskeg Lake)	17 years old
01. Sarah Arcan (Maskeg Lake)	14 years old
02. Eléonore Peters (Mistawasis)	14 years old
03. Pauline Sutherland (Duck Lake)	11 years old
04. Magd. Greyeyes (Sandy Lake)	9 years old
05. Ida Neeancemis (Maskeg Lake)	9 years old
06. Magdel. Arcan (Maskeg Lake)	8 years old
07. Rosalie Arcan (Maskeg Lake)	7 years old
08. Isabelle Ledoux (Mistawasis)	10 years old
09. Caroline Greyeyes (Sandy Lake)	6 years old
010. Caroline Atchétam (Maskeg Lake)	6 years old
011. Rosalie Lafond (Maskeg Lake)	7 years old
012. Céline Arcan (Maskeg Lake)	6 years old
013. Nancy Sapwabattew (Okimasis Bd.)	7 years old

ROLL OF HONOUR

EX-PUPILS of
St. Michael's Residential School (Duck Lake)
Who have volunteered for Active Service
with
CANADA'S FIGHTING FORCES

MASKEG LAKE BD.

Arcan, Albert
Arcan, Clément
Arcan, François X.
Arcan, Joseph Thomas
Arcan, Joseph
Arcan, Maurice
Greyeyes, Esther. C.W.A.C.
Greyeyes, Flora. R.C.A.F.
Greyeyes, Gertrude. C.W.A.C.
Greyeyes, Josephine. C.W.A.C.
Greyeyes, Mary. C.W.A.C.
Greyeyes, Stanley
Greyeyes, William C.
Greyeyes, William Richard
Lafond, Albert
Lafond, Béatrice. C.W.A.C.
Ledoux, Vincent
Okeemasis, Jos. Killed in Italy
Sanderson, Will, Victor
Tawpisim, Alex.
Venne, Emile. Cpl.
Venne, Harry

SLED LAKE

Mirasty, Geordie

DUCK LAKE BD.

Baldhead, Angus
Bighead, Johnie
Eyahpaise, Stanley
Gardypie, Harvey
Gardypie, Peter
Gardypie, Ronald
Okeemaysim, Arthur
Seeseequasis, Geordie
Spence, Billy
Spence, Ernest
Sutherland, Albert
Thomas, Charlie, Lcpl.

MISTAWASIS BD.

Daniels, Victor
Duquette, Camille
Sand, Edwin
Watson, Louis

ONE ARROW BD.

Baldhead, Jim Luke
Baldhead, René
Laroque, Jean Baptiste

STURGEON LAKE BD.

Daniels, Willie
Lengjohn, Jacob

HONORABLE DISCHARGE

MASKEG LAKE BD.

Arcan, Georges
Arcan, Gregory
Arcan, Louis
Greyeyes, Joseph
Longneck, Félix
Sanderson, Fr. X.

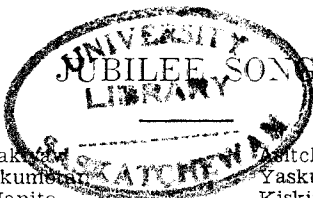
ONE ARROW BD.

Baldhead, Philippe

Blackman, Norman
Napope, Albert

DUCK LAKE BD.

Arcan, Paul
Cameron, Lawrence
Gamble, Ambrose
Gamble, Francis
Gamble, Norbert
Gamble, Vital



Nanikamutan kakitchi kiskisitan
 Wawatch nanaskumetan Yaskutch ki miyopamittaw
 Oma kisikaw Manito Kiskinohamatuwin
 Ka osittamakoyak Iyiniwa etassiyit
 Mische e sakihat

- 1 -

Tipiskamomagan kayas
 kakipakitimakik
 kiskinohamatukamik
 Sisib sakahiganik
 Anotch ekwa tatto askiy
 Niyananemitano

- 2 -

Kakike wi kiskisitan
 Kiskinohamatuwin
 Nikan ka ki tipeyittak
 Sisib sakahiganik
 Eyamihewyiniwit
 Për Paquette ka ki itit

- 3 -

Për Charlebois ka ki itit

- 4 -

Për Delmas tapiskotch anotch
 E ki nakatekoyak
 Espitchi kisewatesit
 Keyapitch mawikataw
 Ki sakihiw iyiniwa
 Kisik e abatchihat

- 5 -

Kispin ayamihamagan
 Oma'ni kit askinow
 Ayamihewiyiniwok
 Ntaka e ki totakik
 Anotch oma ka kisikak
 K'o nanaskomayakik

Jules Calais, O.M.I.



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Le Chevalier.

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